

A N
H E L P
For the more Easy and Clear Understanding
O F T H E
H O L Y S C R I P T U R E S :
B E I N G

S^t PAUL'S Two Epistles to the *Corinthians*,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Antient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.
- IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire*.

O X F O R D,

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Imprimatur,

BERN. GARDINER.

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E R R A T A.

Page 10. *verse 21. read,* whereas the World by Wisdom knew. p. 12. v. 31. r. *αὐτοῖς.* p. 27. *line 15. r.* by me of them. p. 32 & 33. v. 12. r. what have I to do to judge. p. 35. *the Reference (x) in the Paraphrase should stand before these words,* viz. who are of no Esteem in the Church. p. 40. v. 6. r. not by way of Commandment. p. 45. l. 15. r. the Believing Party is. p. 46. l. 1. r. *αληθείς.* p. 59. l. 11. *dele,* and. p. 61. *in marginal note VII. r.* St Paul observes to them. p. 88. v. 16. r. seeing he understands not what thou sayst. *ibid.* v. 21. r. *χρίσιν ἰτίους.* p. 89. l. 1. r. now as I said. p. 92. v. 37. r. *ὃ χάρις ὑμῖν.* *ibid.* *lin. penult. r.* Δὲ is read. p. 107. l. 1. of Annot. r. Common Rendring. p. 116. v. 19. *should be pointed at the End of it, not with a Colon or Full point, but only with a Comma, and that in the Translation and Paraphrase as well as the Text.* p. 120. v. 10. r. *ἐπὶ κινήσει μου, ἢ κινήσει μου, δι' ὑμῶν.* p. 137. v. 7. r. Truth, by the Power of God, by the armour. p. 138. v. 13. r. Lord, and touch not the Unclean thing, and I will. p. 140. v. 5. *ἐν παντί.* p. 145. v. 4. *read the Translation according to the Paraphrase.* p. 146. v. 20. r. *μὴ τις ἡμῶν.* p. 150. v. 10. r. shall minister and multiply. p. 152. v. 4. r. *ὃ περὶ μου.* p. 153. l. 2. of Paraphrase r. gentleness of Christ (which my Desire. p. 158. v. 14. r. *Καὶ ὁ θυμὸς μου.*

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THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

THE PREFACE.

THE *Time* of St PAUL's writing this Epistle is referr'd by some Learned in Chronology to *A. D. 57*, by others to *A. D. 59*. As to the *Place* where it was written, notwithstanding in the Subscription commonly adjoin'd to the End of this Epistle it is said to be *Philippi*; yet it is for good Reasons, (concerning which see the Note to the said Subscription,) agreed among the Learned, that it was *Ephesus*.

I.
The *Time* when,
and *Place* where,
this Epistle was
written.

The Main *Design* of St Paul in this Epistle is Evidently, to Support his Own Authority, Dignity, and Credit, with That Part of the Church which stuck to him; to Vindicate himself from the Aspersions and Calumnies of the Opposite Party; to lessen the Credit of the Chief and Leading Men in it, by intimating their Miscarriages, and shewing their no Cause of Glorying, or being Gloried-in: that so withdrawing their Party from the Admiration and Esteem of those their Leaders, he might break their Faction; and putting an End to the Division, might re-unite them with the uncorrupted Part of the Church, that they might All unanimously Submit to the Authority of his Divine Mission, and with one Accord receive and keep the Doctrin and Directions he had deliver'd to them. This is the Whole Subject from Chap. I. 10. to the end of Chap. 6. In the remaining Part of this Epistle he answers some Questions they had propos'd to him, and resolves some Doubts, not without a mixture (on all Occasions) of Reflections on his Opposers, and of other things that might tend to the Breaking of their Faction.*

II.
The *Design* of
this Epistle.

* I have transcrib'd from Mr Lock the foremention'd Account of the *Design* of this Epistle, forasmuch as I think it could not be Better express'd.

ΠΑΤΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΡΙΝΘΙΟΥΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE
FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

TEXT.

TRANSLATION.

Κ Ε Φ. α'.

CHAP. I.

ΠΑΥΛΟΣ κλητὸς Ἀπόστολος
Ἰησοῦ Χριστοῦ, ἀπὸ θελήματος
θεοῦ, καὶ Σωθένης ὁ ἀδελ-
φός, 2 τῇ ἐκκλησίᾳ ᾧ θεῷ τῇ ὄσῃ
ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ,
κλητοῖς, ἀγίοις, οὐδὲ πᾶσι τοῖς ἐπιχα-
λυσμένοις τὸ ὄνομα ἡμῶν Ἰησοῦ

PAUL * a call'd Apostle
of Jesus Christ by the
Will of God, and Soft-
henes * the Brother,
2 Unto the Church of God
which is at Corinth, to them
that are sanctified in Christ
Jesus, * the Call'd, the Saints,
with All that call upon the
Name of Jesus Christ our
Χριστοῦ,

ANNOTATIONS.

(a) See Gal. i. 1, 12, 15, 16.

(b) As we read Act. 18. 17. of one *Softhenes the Chief Ruler of the Synagogue* of the Jews at Corinth, who was *beaten before the Judgment-seat* by the Greeks; so it is hardly to be doubted but that He was the same that is here mention'd by St Paul; and that he is here by the Apostle stil'd Emphatically ὁ ἀδελφός *the Brother*, i. e. the Brother that is so Eminent among you, not only on account of the great Dignity he held before he embrac'd Christianity, or was known to embrace it openly, viz. as being a Chief Ruler of the Synagogue at Corinth; but also on account of the Indignity and Ill Treatment he suffer'd for the sake of Christianity, when he was beaten before the Judgment-seat by the Greeks, and that probably at the Instigation of the Unbelieving Jews, who either afore knew, or then first perceiv'd, that he was a Favourer of St Paul.

(*) Concerning this City see my Geogr. of N. T. Part II. Ch. 4. §. 19.

(c) To *sanctify* in its primary signification is no more, than to *appropriate* or *set apart to a special Use or End*. In this sense the Sabbath-day is said to be *sanctified*;

THE FIRST EPISTLE
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PARAPHRASE.

THE INTRODUCTION.

CHAP. I. **P**AUL, a call'd Apostle, *i. e.* (a) *constituted an Apostle by the Immediate Call of Jesus Christ by the Will of God*, and (b) *Sosthenes the Brother eminent among you*, 2 unto the Church of God which is at (*) Corinth, *that is*, to them that are Sanctified, (c) *i. e. separated from the Rest of the World and set apart in a more peculiar manner as God's People in Christ Jesus, whence they may be stil'd the Call'd, the Saints; to these Christians I say at Corinth it self, together with All that call* (d) upon the Name of Jesus Christ our Lord, in every place both (e) ^{I. By Way of Benediction.} Theirs

ANNOTATIONS.

sanctified; and the Temple and All the Vessels thereto belonging. And in the like sence the Whole Jewish Nation is said to be an *Holy Nation*, as All Christians are in N. T. said to be *sanctified* or *Saints*, *i. e. Holy*; forasmuch as they are as it were taken out of the World, and set apart in a more special manner to serve and obey God, and so to become his People.

(d) In the Paraphrase that goes under the Name of Mr *Lock's*, the Greek is render'd thus: *With All that — are call'd BY the Name of Jesus Christ*, and Dr *Hammond's* Authority is vouch'd for the same. But Dr *Whitby* in his Annotations on the place has clearly shewn, that Dr *Hammond* was under a Mistake in this matter. And sure I am, that Dr *Hammond* was far from being of Mr *Lock's* Opinion, as to the Reason which induc'd this Latter to render the Greek Expression in his Paraphrase, Not *All that call UPON*, but *All that are Call'd BY, the Name of Jesus Christ*; the said Reason being to be found in Mr *Lock's* Paraphrase on 1 Cor. 8. 6. (which place is referr'd to by Mr *Lock* here,

TEXT.

TRANSLATION.

Χειροῦ, ὃ παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν, 3 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χειροῦ.

Lord, in every place both Theirs and Ours:

3 Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

4 Εὐχαριστῶ τῷ Θεῷ μου πάντοτε ὑπὲρ ὑμῶν, ὅτι τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ὁ Χειρὸς Ἰησοῦ.

4 I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ:

5 ὅτι ἐν παντὶ ἐπληρίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει. (6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.)

5 That in every thing ye are enrich'd by him, in all Utterance and in all Knowledge:

(6 Even as the Testimony of Christ was confirm'd among you:)

7 ὥστε ὑμᾶς μὴ ὑπερβῆσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχόμενοι τιτὸ ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7 So that ye come behind in no Gift, waiting for the Coming of our Lord Jesus Christ:

8 Ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτως, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χειροῦ.

8 Who * will also confirm you unto the End, that ye may be blameless in the Day of our Lord Jesus Christ.

9 Πιστὸς ὁ Θεός, δι' ὃ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐ-

9 God is faithfull, by whom ye were call'd unto the Fel-

ty

ANNOTATIONS.

here, as what would give Full Light to what he aims at by rendring this place so) where Mr Lock's words are these: *To Us Christians there is but One God, the Father and Author of All things, to Whom ALONE we address ALL our WORSHIP and SERVICE.* But tho' Mr Lock did so, yet that the Primitive Christians did not so, but address their WORSHIP and SERVICES to Christ as well as to the Father, is evident from some of those Places cited by Dr Whitby on 1 Cor. 1. 2. particularly from Act. 7. 5. where the Jews are said to have ston'd St Stephen, *πρωτομάστορα* (which that it must be here render'd, *Calling UPON*, and not *Call'd BY*, the Name of Christ, is evident from the following Words) *καὶ λέγοντι &c.* and saying, *Lord Jesus receive my Spirit.* I the rather take notice of this, because as it plainly appears, that Mr Lock or Whoever was the Author of the said Paraphrase, had before him both Dr Hammond's and Dr Whitby's Annotations; so it hence also plainly appears, how much He himself did what He charges others with, viz. *δουλοῦν ὑποδείξας*, whilst he embraced and cited what Dr Hammond says, because it serv'd his Turn and was agreeable to his Ruling Notion, and at the same time overlook'd what Dr Whitby says, and which most plainly shews Dr Hammond to be under a Mistake

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(e) Theirs (*i. e. which lies in the Proconsular Achaia, whereof Corinth is the Capital City,*) and Ours, *i. e. where there is a Christian Church or Congregation:* 3 Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ, 5 that in every thing requisite for the Good of your Church, ye are enrich'd by him, namely, in all Utterance of Tongues, and in all Knowledge: (6 Even as at the very first the Testimony (f) or Gospel of Christ was confirm'd, *i. e. fully prov'd to come from God, by such Extraordinary Gifts as was bestow'd among you:*) 7 So that, either compar'd with other Churches, (g) ye come behind, or consider'd in your selves ye are deficient, in no Gift; only it remains for you to make a Right use of the Gifts ye have receiv'd, as Persons waiting for the Coming of our Lord Jesus Christ, when ye must give an Account of the Use ye have made of 'em, 8 And as Christ shall then come to be your Judge, so you must know that He, as now your Saviour, is One, Who will, *i. e. is willing* also to do All that lies on his Part to confirm you unto the End, that so ye may be Blameless in the Day of our Lord Jesus Christ, *i. e. in the Day when he shall judge the World.* 9 For be most certainly assur'd, that God is Faithfull, and therefore as it is He, by whom ye were call'd unto the

II.
By Way of
Congratulation.

A N N O T A T I O N S.

Mistake in this matter, because it overthrows the said Author's Ruling Notion; which, as it appears from what has been here observ'd to be False; so what has been here said sufficiently shews, how far the greatest Pretenders to Reason and Ingenuity are led away by their Prejudices, both from the One and the Other.

(e) That the Sense here given in the Paraphrase is the most Natural and Agreeable to the Design of the Apostle, seems to be put beyond all Doubt, by comparing this Expression or Text with 2 Cor. 1. 1. For upon reading there, *Unto the Church of God which is at Corinth, with ALL the Saints which are in ALL ACHAI A*, who can doubt but this Expression here, *Unto the Church of God which is at Corinth, — with ALL that call upon the Name of Jesus Christ, in EVERY PLACE both Theirs and Ours*, do's import the Same with the other. Not to add, that No instance can be brought, as I know of, where St Paul Directs any Epistle to more than one National or Provincial Church, or to *All Christians* in general. And therefore it is not likely, he should do it here.

(f) The Gospel is call'd here *the Testimony* of Christ, because therein Testimony is given concerning Christ, viz. that he is the Son of God, &c.

(g) The Original word *υστερον* may denote, either to *come behind* another, when compar'd together; or to *be deficient* in some requisite respect, when not compar'd with any other. I have therefore express'd both Significations; tho' it is more than probable, that the Apostle had in his Thoughts only the Former import; as will appear by consulting 2 Cor. 12. 13. *What is it wherein ye were inferior to Other Churches?*

(b) I think

TEXT.

TRANSLATION.

τοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

lowship of his Son Jesus Christ our Lord.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν ῥίσματα, ἥτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ, καὶ ἐν τῇ αὐτῇ γνώμῃ.

10 Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all * say the same thing, and that there be no Divisions among you; but that ye be perfectly join'd together in the same Mind and in the same Judgment.

11 Ἐδηλώθη γάρ μοι ὡς ὑμῶν, ἀδελφοί μου, ὑπὸ τοῦ Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι.

11 For it has been declar'd unto me of you, my Brethren, by them *that are of the house* of Chloë, that there are Contentions among you.

12 Λέγω δὲ ὑμῖν, ὅτι ἔχαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

12 Now this I say, that every one of you saith: I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Μεμέρισται ὁ Χριστός; μὴ Παῦλῳ ἐσταυρώθη ὑπὲρ ὑμῶν, καὶ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

13 Is Christ divided? was Paul crucified for you? or were ye baptiz'd in the Name of Paul?

14 Ἐν ᾧ

ANNOTATIONS.

(b) I think it will upon due Consideration appear sufficiently evident, that the Expression here us'd by St Paul, *Τὸ αὐτὸ λέγει πάντες*, refers and is oppos'd to What he says v. 12. viz. *Ἐχαστος ὑμῶν λέγει, Ἐγὼ μὲν &c.* Namely as v. 12. He blames them for *Speaking EVERY ONE Differently*, (viz. One, I am of Paul; Another, I am of Apollos, &c.) so he here exhorts them *ALL to speak the SAME thing*, i. e. that they are of Christ Alone, as their Common Lord. And consequently when St Paul exhorts 'em to be *perfectly join'd together in the same Mind and in the same Judgment*, it is most Reasonable to understand his Exhortation with a particular reference to the Case in hand, and as is explain'd in the Paraphrase; which as it is the Indispensable Duty of every Christian, so every Christian may be so Far of *the same Mind*, and of *the same Judgment*, as not to disturb the Peace of the Church by making any such ill-grounded and Unwarrantable Divisions therein.

(i) See Gal. 2. 7, 8. and 1 Cor. 3. 6.

(k) See Acts 18. 24.

(l) See Gal. 2. 7, 8.

(m) It is hence very observable, that for any one to say, *I am of Christ*, in opposition to his Lawfull Ministers, is as Faulty as to say, *I am of Paul* (or of Peter &c.) in opposition to *Christ*, or any other of Christ's Apostles or Ministers.

(n) He

P A R A P H R A S E.

the Fellowship (*i. e.* partaking of the Benefits purchas'd by the Merits) of His Son Jesus Christ, so he will do his Part that ye may not fall short of these Benefits, viz. Holiness of Life here, and Eternal Happiness hereafter.

S E C T I O N I.

Wherein St Paul reproves the Corinthians for their Divisions, chiefly occasion'd by their preferring One Minister or Preacher before Another, on account of Eloquence, Human Learning, or the like; and particularly some One or More Opposer of St Paul before St Paul himself. To bring them off from such their Divisions, and particularly from following his Opposers, and to re-unite them in Affection and Duty to Himself, as the First Planter of the Gospel among them; to his Reproofs St Paul adds Many Proper and Weighty Arguments.

10 Now I beseech you, Brethren, by the Name of our One and the same Common Lord Jesus Christ, that ye All say the Same thing, *(b) viz. that ye acknowledge Jesus Christ to be your One Common Lord,* and that there be No Divisions among you, *inconsistent with such your Acknowledgment of Jesus Christ as your Common Lord;* but that ye be perfectly join'd together in the same Mind and in the same Judgment, *(b) so far as is Necessary to make your Practice agreeable to your Profession of having One Common Lord Jesus Christ.* 11 I take Notice of this, for as much as it has been declar'd unto Me of you, my Brethren, by them that are of the house of Chloë, that there are Contentions among you, which are inconsistent with your acknowledging Christ to be your One Common Lord. 12 Now to speak out plainly This is what I say, that, instead of Acting like Persons who All acknowledge Christ alone to be your Common Lord, and consequently Paul and Apollos and Cephas to be no More than his Servants, Every one of you runs into Parties, whilst one says, I am of Paul, the Apostle (*i*) of the Uncircumcision or Gentiles, and the Planter of this Church at Corinth; and another says, I am of Apollos, (*k*) that Excellent Orator and Powerfull Preacher; and a third, I am of Cephas or Peter's Party, (*l*) the Prime Apostle and the Apostle of the Circumcision or Jews; and a fourth, I am of none of the former Parties, but of (*m*) Christ himself. 13 To shew you the Absurdity of such Proceedings, do but consider with me these Particulars. On one hand, Is Christ divided from his Apostles or Ministers, or is he only the Head of a Single Party, in contradistinction to his Apostles or Ministers. And on the other hand, Was Any one of his Apostles or Ministers, to instance particularly in myself, Was I Paul Crucified for you? or were ye Baptiz'd in the Name of

I. Christians have All but One and the Same Common Lord Jesus Christ, who Alone was Crucified for 'em &c. and therefore they are not to divide themselves into Parties on account of any Particular Teachers Admir'd by them.

TEXT.

TRANSLATION.

14 Εὐχαριστῶ τῷ Θεῷ ὅτι ἑξῆς ἐνα ὑ-
μῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ
Γάϊον. 15 ἵνα μή τις εἴπῃ ὅτι εἰς
τὸ ἐμὸν ὄνομα ἐβάπτισα. 16 ΕΒΑ-
πτισα δὲ καὶ τὸν Στεφανῶ οἶκον·
λοιπὸν οὐκ οἶδα εἰ πῶς ἄλλον ἐβά-
πτισα. 17 Οὐ γὰρ ἀπέπελὲ με
Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελί-
ζεσθαι.

Οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ
κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. 18 Ο
λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν
ἁπολλυμένοις μωρία ὄντι, τοῖς δὲ
σωζομένοις ἡμῖν δυνάμις Θεοῦ ὄντι.
19 Γέγραπται γὰρ· Απολῶ τὴν σοφίαν

14 I thank God, that I ba-
ptiz'd none of you, but Cri-
spus and Gaius :

15 Left any *one should
say, that I had baptiz'd in my
Own Name.

16 And I baptiz'd also the
household of Stephanas: besides,
I know not whether I baptiz'd
any other.

17 For Christ sent me not
to baptize, but to preach the
Gospel: not with Wisdom of
* Preaching, lest the Cross of
Christ should be made of no
effect.

18 For the Preaching of the
Cross is to them that perish,
Foolishness: but unto Us who
are sav'd, it is the Power of God.

19 For it is written: I will
destroy the Wisdom of the

τῆς

ANNOTATIONS.

(*) He was the Chief Ruler of a Synagogue, as we learn Acts 18. 8.

(o) He was a Principal Man in the Church of Corinth, as we learn Rom.
16. 23. compar'd with the Subscription at the end of that Epistle.

(p) St Paul having said v. 14. *I baptiz'd None of you, but Crispus and Gaius;*
and then adding afterward v. 16. *And I baptiz'd Also the household of Stephanas;*
it is obvious that St Paul at first thought only of Crispus and Gaius; but upon
a little further Thinking of the matter, *the Household of Stephanas* recurr'd to
his Memory. From whence, and what the Apostle adjoins, viz. *Besides, I*
know not &c. plainly may be inferr'd, that the Apostles and Pen-men of Scrip-
ture were Only inspir'd, or at least were not Always inspir'd, but, in reference
to Things of Moment, and such Religious Truths, as they were to teach the
World.

(q) These were the First Converts or Believers in all Achaia, as appears
from 1 Cor. 16. 15.

(r) As ὁ λόγος ὁ τοῦ σταυροῦ is render'd in v. 18. *the Preaching of the Cross*, so
ἐκ ἐν σοφίᾳ λόγος in this verse should be render'd, *Not with Wisdom of Preach-*
ing; forasmuch as it is evident that λόγος in this verse answers to λόγος in the
next verse; and therefore to make the Apostle's Design more Evident, the
Translation as well as Original word should be in Both places the Same.

(s) See Isai. 29. 14. As for what follows in the next verse, it is indeed re-
ferr'd by some to Isai. 33. 18. But to me, upon comparing the Texts, it do's
not appear, that St Paul intended to refer to the Place in Isaiab last mention'd,

PARAPHRASE.

of me Paul, and so made not Christ's, but My Disciples? 14 I thank God it so hapned, that I baptiz'd None of you, but (n) Crispus and (o) Gaius; 15 lest any One should say, that I had baptiz'd in my Own Name. 16 And (p) upon Second Thoughts I remember, that I baptiz'd also the household of (q) Stephanas. Besides these I have nam'd, I know not, (p) i. e. cannot presently recollect, whether I baptiz'd any Other. 17 For Christ sent me, not so much to Baptize Such as were Already Converted, this being what might be as well done by inferior Ministers, but rather to Preach the Gospel to such as were yet Unconverted, and so stood in need of Seeing the Effects of those Miraculous Gifts, wherewith I am endued in order to Convince Men of the Truth of the Gospel.

And this brings me to a Second Argument for your not Dividing your selves into Parties, on account of the Learning or Eloquence of particular Ministers. For as Christ sent me, not so much to Baptize, but rather to Preach the Gospel; so he sent me to Preach the Gospel, not with Wisdom, i. e. not after a Learned Eloquent manner of (r) Preaching, lest the Cross of Christ should be made of no effect, i. e. lest the Goodness and Wisdom of God in bringing about Man's Redemption by the Cross of Christ should be overlook'd, by Persons attending only or chiefly to the Eloquence and Learning of Preachers; whereas Men can't be Truly and Thoroughly converted to Christianity by any other Motive, than a Due Apprehension of the Free and Amazing Love of God to Man in Christ Crucified. 18 For the Preaching of the Cross, or the Plain insisting on the Crucifixion of Christ, is to Them only, that (for want of permutting themselves duly to Consider and Weigh the infinite Love of God therein shewn to the World, do not embrace but reject this Means of Salvation, and so eternally) Perish, to such only, I say, the Preaching of the Cross is Foolishness: but unto Us, who concur with the Grace of God, so as duly to Weigh the Love of God to Man in Christ Crucified, and are thereby mov'd to embrace and obey the Gospel, and so are sav'd, it, i. e. the Preaching of the Cross is the Power of God, i. e. appears to Us to be what it is really in itself, viz. the most Powerfull and Convincing Method, that could have been taken, to convince Men of the Love of God to them, and his Unquestionable Willingness to save them by the Belief of and Obedience to the Gospel. 19 Now that the Preaching of the Cross should meet with no Better Reception among Those, that are esteem'd the Wise of this World, is not strange: For it is written (s) long since; I will destroy the Wisdom of the Wise, and will

II.
Christ made choice, and why, of Men to be Preachers of the Gospel, not for their Eloquence, or Skill in the Learning either of the Jews or Greeks. And therefore these Qualifications should not occasion One Preacher to be prefer'd before Another, and so Divisions among Christians.

ANNOTATIONS.

as another Prophecy of that he was speaking of; tho' it is not improbable, that he had that Place in his Thoughts so far, as to word what he says v. 20. after the same manner.

TEXT.

TRANSLATION.

τῆς σοφῶν, καὶ τὴν συνέσει τῆς
 συνετῆς ἀγέτης. 20 Πῦ σοφός;
 πῦ γραμματεὺς; πῦ συζητητής
 τῦ αἰῶν^Θ τέτ^ε; Οὐχὶ ἐμάρανεν
 ὁ Θεὸς τὴν σοφίαν τῦ κόσμου τέ-
 τε, 21 Επειδὴ γὰρ ἐν τῇ σοφίᾳ
 τῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος^Θ ἀφ'
 τῆς σοφίας τὸν Θεόν, ἐδόκησεν ὁ
 Θεὸς ἀφ' τῆς μωρίας τῦ κηρύσμα-
 τος σωσθαι τῦς πιστεύοντάς. 22 Επει-
 δὴ καὶ Ἰουδαῖοι † σημεῖα αἰτῶσι, καὶ
 Ἕλληνες σοφίαν ζητοῦσιν. 23 ἡμεῖς
 δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰου-
 δαίοις μὲ σκάνδαλον, † ἔθνησι δὲ μω-
 ρίαν. 24 αὐτοῖς δὲ τοῖς κλητοῖς,
 Ἰουδαίοις τε καὶ Ἕλλησι, Χρὶςτὸν Θεῦ
 δύναμιν καὶ Θεοῦ σοφίαν. 25 Ὅτι
 τὸ μωρὸν τῦ Θεῦ σοφώτερον τῆς ἀν-
 θρώπων ὅτι. καὶ τὸ ἀσθενὲς ὁ Θεοῦ
 ἰσχυρότερον τῆς ἀνθρώπων ἐστίν. 26 Βλέ-
 πετε ὅτι τὴν κλήσιν ὑμῶν, ἀδελφοί,
 ὅτι ἔ πολλοὶ σοφοὶ κατὰ σάρκα, ἔ

Wise, and will bring to nought
 the Understanding of * those
 that Understand.

20 Where is the Wise?
 Where is the Scribe? Where
 is the Disputer of this World?
 has not God made foolish the
 Wisdom of this World?

21 For whereas the World
 knew not God in the Wisdom
 of God; it pleas'd God by the
 Foolishness of Preaching to
 save them that believe.

22 Whereas, *I say*, * both
 the Jews require Signs, and
 * the Gentiles seek after Wis-
 dom:

23 We nevertheless preach
 Christ crucify'd, to the Jews a
 Stumbling-block, and to the
 * Gentiles Foolishness:

24 But unto them that * are
 the Call'd, both Jews and Gen-
 tiles, Christ the Power of God
 and the Wisdom of God.

25 Because the Foolishness
 of God is Wiser than Men;
 and the Weakness of God is
 Stronger than Men.

26 For ye see your Calling,
 Brethren, how that not many
 Wise men after the Flesh, not

ANNOTATIONS.

Verse 22. † It is read, not σημεῖον, but σημεῖα in most Ancient MSS. and Ver-
 sions and Commentators, as appears from Dr Mill on the place.

Verse 23. † Thus it is read in most of the Ancient MSS. as appears from
 Dr Mill.

(s) That ἐν τῇ σοφίᾳ τῦ Θεοῦ should be construed immediately after οὐκ ἔγνω
 seems plain from the very Placing of the said expressions together by the Apostle
 as well as that this Construction gives (I think) a more natural Sense than
 any Other,

PARAPHRASE.

will bring to Nothing the Understanding of Those that Understand.
 20 Accordingly, among Christian Converts where or how rarely is the Wise Philosopher of the Greeks to be found? Where is the Scribe or Learned in the Law of the Jews? In a word, Where is the Disputer, i.e. He who by studied Disquisitions and Disputations searches after what has hitherto been esteem'd, either by Jew or Greek, the Wisdom of this World? Has not God, according to the forecited Prophecy, made Foolish the Wisdom of this World, i.e. shew'd that Sort of Learning or Knowledge, which the Unbelieving Jews or Gentiles value themselves upon, to be of no Use as to the Attainment of Eternal Salvation, wherein consists what Alone deserves to be call'd Wisdom? 21 For, whereas the World, by means of its False Wisdom, knew not God (s) in the Wisdom of God, i.e. either in the Works of Creation and Providence plainly enough manifesting the Wisdom of God, which was the Case of the Gentiles; or further in the Revelation of the O. T. which was the Case of the Jews; it pleased God by the Foolishness of Preaching, i.e. by the preaching of the Cross of Christ, esteem'd both by Jew and Gentile a Foolish Absurd Doctrin in order to Salvation, to save them that Believe in the Cross of Christ for Salvation, and live according to the Doctrin of the said Cross or Gospel: 22 Whereas, I say, both the Jews require Signs or Miracles for their Conviction, and the Greeks seek after some thing of what they esteem Wisdom, i.e. some extraordinary Philosophical Discovery, for their Conviction; 23 We nevertheless preach only Christ Crucified, unto the Unbelieving Jews (big with the Expectation of a Glorious Messiah) a Stumbling-block; and unto the Unbelieving Gentiles, (as being fond only of Philosophical Speculations and Discoveries) Foolishness: 24 but however unto them that are the Call'd, i.e. to them who duly attend to the Call of the Gospel and thereupon embrace it, both Jews and Gentiles, we preach Christ Crucify'd, a Doctrin which carries along with it what they Both seek, being the Power of God, in respect of the Miracles wrought for its Confirmation, and so giving to the Jews the Extraordinary Signs requir'd by them; and the Wisdom of God, in respect of the Wonderfull Contrivance of Man's Redemption by this Means, and so carrying in it the Greatest degree of Wisdom, thus sought for by the Gentiles. 25 Further I say, that the Doctrin of Christ Crucify'd is to Jews and Greeks the Power of God and the Wisdom of God, because what is thus esteem'd by the Unbelieving Greeks the Foolishness of Us the Ministers of God is, i.e. really appears to be in the Event, Wiser than all the Wisdom of Men; and what is thus accounted by the Unbelieving Jews the Weakness of Us the Ministers of God is, i.e. appears in the Event to be really Stronger than all the Power of Men. 26 This I say appears in the Event, forasmuch as you may reflect and see your Calling, Brethren, how that not many Wise men after the Flesh or in the Opinion of the World, not

TEXT.

TRANSLATION.

πολλοὶ δυνατοὶ, ὃ πολλοὶ εὐγενεῖς·
 27 ἀλλὰ τὰ μωρὰ τῷ κόσμῳ ἐξε-
 λέξατο ὁ Θεὸς, ἵνα τῷ σοφῷ χα-
 ταιχυνῇ· καὶ τὰ ἀδυνάτῃ τῷ κόσμῳ
 ἐξελέξατο ὁ Θεός, ἵνα χαταιχυνῇ
 τὰ ἰσχυρὰ· 28 καὶ τὰ ἀγενῇ τῷ
 κόσμῳ καὶ τὰ ἐξουθενήματα ἐξελέ-
 ξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα
 τὰ ὄντα καταργήσῃ· 29 ὅπως μὴ
 καυχῆσεται πᾶσα σὰρξ ἐνώπιον
 τῷ Θεοῦ. 30 Ἐξ αὐτοῦ δὲ ὑ-
 μῖς ἐπεὶ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγε-
 νήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιο-
 συνὴ τε καὶ ἁγιασμός καὶ ἀπολύ-
 τωσις. 31 ἵνα, καθὼς γέγρα-
 πται· Ὁ καυχώμενος, ἐν Κυρίῳ
 καυχᾶσθω. Κεφ. β'. Καὶ ὡς ἐλθὼν
 πρὸς ὑμᾶς, ἀδελφοί, ἦλθον ἐκθε-
 ῶν πρὸς ὑμᾶς λόγον ἢ σοφίας, καταγ-
 γέλλων ὑμῖν τὸ μαρτύριον τῷ Θεοῦ.

many Mighty, not many Noble
 are call'd:

27 But God has chosen the
 Foolish things of the World,
 to confound the Wise, and God
 has chosen the Weak things of
 the World, to confound the
 things which are Mighty;

28 And * Mean things of
 the World, and things which
 are despis'd, has God chosen,
 * and things which are not, to
 bring to nought things that are;

29 That no Flesh should
 glory * before God.

30 But of him are ye in
 Christ Jesus, who of God is
 made unto us Wisdom, and
 Righteousness, and Sanctifica-
 tion, and Redemption:

31 That, according as it is
 written, He that glorieth, let
 him glory in the Lord.

Chap. II.

And I, Brethren, when I
 came to you, came not with
 excellency of Speech, or of
 Wisdom, declaring unto you
 the Testimony of God:

2 Ob

ANNOTATIONS.

Verse 29. † So it is read by the Two most Ancient MSS. Alexandrian and Clermontian, and very many, if not Most Other; as also by the Arabick and Ethiopick Versions, and Ambrose, Theophylact.

(†) It is observable that the word *εὐγενεῖς* properly denotes such as are Noble by Descent, or of a Noble Family; and in like manner *ἀγενεῖς* denotes properly such as are Not noble by Descent. And the Reason of St Paul's using these Words is no doubt in reference to the Notion of the Jews, who do or did look on Themselves to be of the most Noble Descent in the World, as being descended of the most Celebrated Patriarch Abraham; and consequently All others to be of Ignoble Descent, (at least in comparison with Them,) who were not the Descendants of Abraham. The word *Base* being now adays taken in an ill sense, I therefore choose rather to use the word *Mean*.

(*) Thus Deut. 32. 21. I will move them (i. e. the Israelites or Jews) to jealousy with those who are Not a People, I will provoke them to anger with a Foolish Nation. See also Hosea 1. 10. (w) See Jerem. 9. 23, 24.

(x) The

P A R A P H R A S E.

many Mighty, not many Noble (t) are call'd: 27 but on the contrary God has chosen the Foolish things of the World, i. e. such Men as are ignorant of the Philosophy and Learning of the Greeks, as were All the Apostles but St Paul, to confound the Wise, i. e. on one hand to Answer all the Objections which can be brought Against Christianity, and on the other hand to use such Strong Arguments and Proof for the Truth of Christianity, as its most Learned Opposers can't gainsay or give a Rational Disproof of, and so to do Enough in itself quite to Shame the Adversaries of the Gospel, (whereby appears how that the Foolishness of God is Wiser than Men;) and in like manner God has chosen the Weak things of the World, i. e. such Men as are invested with no Worldly Power and Authority, as were all the Apostles, to confound the things which are Mighty, i. e. to plant and propagate the Gospel notwithstanding all the Opposition made thereto by Such as were in Power either among Jews or Gentiles, (whereby also appears that the Weakness of God is Stronger than Men:) 28 And Mean (t) things, i. e. Men of the World, and things, i. e. Men which are despis'd, namely the Convert Gentiles esteem'd Meanly (t) descended and so Despicable by the Jews, (as not being Descended from Abraham, like themselves) has God chosen to bring to nought the Church of the Jews, who esteem themselves as the most (t) Noble, i. e. most Nobly descended in the World; and things which (u) are Not, i. e. the Convert Gentiles who are still esteem'd by the Jews Not to be the People of God, has God chosen, to bring to Nought things that Are, i. e. the Church of the Jews who still esteem themselves to Be the only People of God. 29 And this has God done to the intent, that No Flesh or Person should have any pretence or room to Glory before God, either on account of his Natural Parts, Wisdom, Birth, or any other Privilege enjoy'd by him. 30 But on the contrary that ye (and all others) may know, that it is of Him, i. e. of God's Grace and Favour that ye yourselves who Believe, are in Christ Jesus, i. e. partake, thro' Faith and Obedience of the Gospel, of the Merits of Christ Jesus, who of God, on account of such his Merits, is made unto Us the Author of Wisdom most truly so call'd, and Righteousness truly so call'd, and Sanctification, and Redemption; 31 that, according (w) as it is written, He that glorieth, let him glory only in the Lord. Chap. II. And as for the Reasons afore alleg'd, Christ sent me to preach the Gospel, not with Wisdom or Eloquence, so accordingly I, Brethren, when I came to you, came not with Excellency of Speech or of Wisdom, i. e. with Ornaments of Rhetorick or the Mixture of Human Learning, declaring unto you the (x) Testimony of God, i. e. the Gospel

A N N O T A T I O N S.

(x) The Gospel is stil'd the Testimony of God, because to the Truth thereof God gave Witness, partly by the Prophecies contain'd in O. T. as also the several

2 Οὐ γὰρ ἔκρινα εἰδέναι τι ἐν ὑμῖν,
εἰ μὴ Ἰησοῦ Χριστόν, καὶ τὸν ἐσταυ-
ρωμένον. 3 Καὶ γὰρ ὁ ἀδυνατεῖα καὶ
οἱ φόβος, καὶ ἐν τρόμῳ πολλῷ ἐγε-
νόμην πρὸς ὑμᾶς. 4 Καὶ ὁ λό-
γος μου καὶ τὰ κήρυγμά μου ὁδὸς
ἐν σοφίαις ἀνθρώπων σοφίας λόγους,
ἀλλ' ἐν ἀποδείξει πνεύματος καὶ
δυνάμεως. 5 Ἡ γὰρ πίστις ὑμῶν μὴ
ἦ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυν-
αμὶ Θεοῦ.

6 Σοφίαν δὲ λαλῶμεν ἐν τοῖς τε-
λευταίοις σοφίας δὲ οὐ κατὰ αἰῶνα τέ-
τε, οὐδὲ τῶν ἀρχόντων τῶν αἰώνων
τέτε τῶν καταργημένων. 7 ἀλλὰ
λαλῶμεν σοφίαν Θεοῦ ἐν μυστηρίῳ,
τις ἀποκαλύμψῃ, ἢ παρῴσει.

2 For I determin'd not to
know any thing among you,
save Jesus Christ, and him cru-
cified.

3 And I was with you in
weakness, and in fear, and in
much trembling.

4 And my * Discourse and
my Preaching was not with
enticing words of Man's Wis-
dom, but in the Demonstration
of the Spirit and of Power:

5 That your Faith should
not stand in the Wisdom of
Men, but in the Power of
God.

6 Howbeit we speak Wis-
dom among them that are per-
fect: yet not the Wisdom of
this World, nor of the Princes
of this World, who come to
nought:

7 But we speak the Wis-
dom of God in a mystery, even
the hidden Wisdom, which God

ANNOTATIONS.

several Types &c. therein describ'd, and partly by Miracles: which Evidences
or Testimonies are therefore refer'd to by St Paul v. 4. of this second Chapter.

(γ) St Paul seeming to mention his being thus with 'em in *Weakness*, as a
Thing of Choice; and yet it being certain, that he could not quite take away
or conceal the Means of his Bodily Presence, or the Imperfection of his
Speech; it seems requisite to understand the Apostle, as hereby denoting, that
He did not go about, or use any Artfull Means, to set himself off for the Best;
but was Content to let such his Natural Infirmities or Weaknesses appear in their
proper State or Condition, as proving thereby that He depended upon the Ef-
ficacy of the Divine Concurrence to give a Blessing to his Preaching. In *Fear*
and *Trembling* is an Expression, which is us'd to denote a Great and Humble
Care and Concern. See *Phil.* 2. 12. and *Ephes.* 6. 5.

(z) Here being mention made both of λόγος and κήρυγμα, it seems most na-
tural to understand the former of such *Discourse*, as St Paul at any time hapen'd
to have with others in matters of Religion; and the latter of his solemn *Preach-*
ing, at set Times and in certain appointed Places, for the Benefit of All that
would come.

(ε) It is not unlikely but by τῶν αἰώνων τέτε S. Paul might denote more parti-
cularly the Age then Present but Expiring, viz. of the Mosaical Constitution,

PARAPHRASE.

Gospel. 2 For I determin'd or resolv'd not to Know any thing, i. e. not to make Show of my Knowledge of any sort of Learning, among you, save Jesus Christ and him Crucified. 3 And accordingly I was with you in (γ) Weakness, i. e. as a plain Man, manifestly labouring under some Natural Weaknesses or Disadvantages, as Meanness of Bodily Presence, Contemptibleness of Speech; and thereupon I was with you also in Fear and much Trembling, i. e. behaving my self with all fitting Humility and Respect towards you on one hand, and being on the other hand in great Concern for you, lest I should not meet with the Desir'd Effect of my Preaching among you, by reason of the Violent Opposition I found from the Jews: 4 And my (α) occasional Discourse and my solemn Preaching was, not with enticing Words of Man's Wisdom, i. e. of Human Learning, but in demonstration of the Agreeableness of what was deliver'd in O. T. by the Spirit with the Doctrin I preach, and also in demonstration of Power, or Miracles further proving my Doctrin to be from God; 5 that your Faith should not stand in the Wisdom of Men, i. e. should not be owing to or founded on Human Abilities and Learning, but should stand in the Power of God, i. e. should be founded on those Powerfull Means appointed and us'd by God to bring you to the Belief of the Gospel, such as are the Agreeableness of the Prophecies in O. T. to the Doctrin of the Gospel, the Miracles wrought by Us the Preachers of the Gospel, &c.

6 Howbeit we speak or preach what is justly accounted the Greatest Wisdom, among them that are Perfect, i. e. thoroughly understand the Nature of the Christian Religion; yet not the Wisdom (α) of this World, i. e. either the Arts and Sciences of the Greeks or the Rabinical Whimsies of the Jews, nor of the Princes of this (α) World, i. e. such Learning as is approv'd and encourag'd either by the Gentile or Jewish Princes or Great Men, who shall (β) come to nought, such their Wisdom availing them Nothing as to their Spiritual and Eternal Welfare. 7 But we speak the Wisdom of God in a Mystery, i. e. contain'd in the Obscure Prophecies of O. T. even the hidden Wisdom, i. e. the Wisdom which has indeed been hitherto conceal'd under the foresaid Obscure Prophecies, but which God pre-ordain'd before the World, and so long before the Jewish

III.

The Gospel is in reality the Greatest Wisdom or Learning; inasmuch as it is discoverable, not by the Natural Faculties of Men, but only by the Spirit of God: which Spirit having made known to St Paul the mind of God, no Teacher ought in reason to be prefer'd to him.

ANNOTATIONS.

in opposition to the Age of Christianity which was then Beginning. And the rather, because of the expression, *αἰών*, (ν . 7.) whereby it seems evident that St Paul had then in his Thoughts the Particular Distinction of the several *αἰών*s or Ages, into which the Duration and State of this World is distinguish'd in Scripture. However because Both Rendings come at last to the Same, therefore I have retain'd Our former Translation.

(β) By coming to nought may be here meant, in a special manner with reference to the Jews, the Dissolution of their Temporal State and Government, which was now approaching.

(α) As

TEXT.

TRANSLATION.

ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν
 ἡμῶν. 8 ὡς οὐδεὶς τῶν ἀρχόντων ἔ-
 αἰωνότατος ἐγνώκεν· εἰ γὰρ ἐγνώ-
 σαν, οὐκ ἂν τὸν Κύριον τῆς δόξης
 ἐσταύρωσαν. 9 Ἀλλὰ καθὼς γέ-
 γραπταί· ὁ ὀφθαλμὸς οὐκ εἶδε, καὶ
 οὐς οὐκ ἤκουσεν, καὶ ὅτι καρδίαν ἀν-
 θρώπων οὐκ ἀνέβη, ἀ ἡτοίμασεν ὁ
 Θεὸς τοῖς ἀγαπῶσιν αὐτόν. 10 Ἡμῖν
 δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύ-
 ματος αὐτοῦ. τὸ γὰρ Πνεῦμα πάν-
 τα ἐρυνῶ, καὶ τὰ βάθη τοῦ Θεοῦ.
 11 Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ
 ἀνθρώπου, εἰ μὴ τὸ Πνεῦμα τοῦ ἀν-
 θρώπου τὸ ἐν αὐτῷ; ὅπως καὶ τὰ τοῦ
 Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα
 τοῦ Θεοῦ. 12 Ἡμεῖς δὲ ὃ τὸ Πνεῦμα
 τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦ-
 μα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ
 ὑπὲρ τοῦ Θεοῦ χαριζόμενα ἡμῖν.
 13 ἀ καὶ λαλοῦμεν οὐκ ἐν διδα-
 κτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ'
 ἐν διδακτοῖς Πνεύματος ἀγίου, πνευ-
 ματικοῖς πνευματικὰ συγκείμενοις.
 14 Ψυχικὸς δὲ ἄνθρωπος ὃ δέχεται
 τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ
 αὐτῷ ἐστίν, καὶ ὃ διώεται γνώσει, ὅτι

pre-ordain'd before the World
 unto our Glory.

8 Which none of the Princes
 of this World knew : for had
 they known it, they would
 not have crucified the Lord of
 Glory.

9 But as it is written : Eye
 has not seen, nor Ear heard,
 nor have enter'd into the heart
 of Man, the things which God
 has prepar'd for them that love
 him.

10 But God has reveal'd
 them unto us by his Spirit : for
 the Spirit searches All things,
 yea the Deep things of God.

11 For what Man knows
 the things of a Man, save the
 Spirit of the Man which is in
 him? even so the things of God
 knows no One, but the Spirit
 of God.

12 Now we have receiv'd
 not the Spirit of the World,
 but the Spirit which is of God;
 that we might know the things
 that are * graciously given un-
 to us of God.

13 Which things also we
 speak, not in the Words which
 Man's Wisdom teaches, but
 which the Holy-Ghost teach-
 es; comparing Spiritual things
 with Spiritual.

14 But the Natural man re-
 ceives not the things of the
 Spirit of God : for they are
 Foolishness unto him; neither
 can he know them, because

ANNOTATIONS.

(c) As in this Verse compar'd with *Psal.* 14. ult. and *I/sai.* 6. 3. is contain'd a
 good Argument of the True Divinity of our Blessed Saviour, or his being One in

PARAPHRASE.

Jewish Constitution, unto Our Glory, *i. e.* unto the True Glory of Us, who understand the said Wisdom of God or the Gospel, and so receive and preach it: 8 I say, unto Our peculiar Glory, it being a Wisdom which None of the Princes (*Jewish or Gentile*) of this World knew: for had they known it, they would not have crucify'd the Lord (c) of Glory, *i. e.* Christ, who as God is most Glorious in Himself, and as Man has the Greatest Glory conferr'd upon him, that a Creature is capable of, and has also Power to confer Eternal Glory upon All his Faithfull Servants. 9 But they knew it not, as it is written: Eye has not seen, nor Ear heard, nor have enter'd into the Heart of Man, the things which God has prepar'd for them that love him. 10 But God has reveal'd them, as not being discoverable by any Man's Natural Abilities, unto Us by his Spirit: for the Spirit of God searches and knows All things, yea the Deep or *Mysterious* things of God; and only the Spirit do's or can do so. 11 For, as among Men, What Man knows the things, *i. e.* Thoughts or Intents of a Man, save the Spirit of the Man which is in him? even so the things, *i. e.* the Counsels and Purposes of God knows no (d) One, but the (c) Spirit of God. 12 Now we, *i. e.* the True Apostles of Christ and particularly my self Paul, have receiv'd, not the Spirit which rules in the Men of the World, and makes them to relish only the Wisdom of the World, but the Spirit which is of God, that we might know the things that are, not discoverable by Human Abilities, but graciously given and made known to us of God: 13 Which things also we speak, not in the Words which Man's Wisdom teaches, *i. e.* not with Rhetorical Eloquence, but in the Words or manner of Expression (plain indeed, but yet not without a peculiar and most Affecting Eloquence) which the Holy Ghost teaches, comparing the Spiritual things of the Gospel with the Spiritual things (*viz.* Predictions, Types, &c.) of O. T. 14 But the Natural Man, who has no other help to make use of but his own Natural Faculties, receives not the things which are thus Reveal'd unto us by the means of the Spirit of God: for they are Foolishness unto him, not being duly Dispos'd for want of the Spirit of God to Relish or Judge of their Excellency, neither can he know them,

as

ANNOTATIONS.

in Essence with the Father; so in v. 11. is contain'd a good Argument of the True Divinity of the Holy Ghost, or his being One in Essence with the Father.

(d) *Others* signifies properly No One, not only Man, but other Creature as Angel. And accordingly what the Apostle here asserts, holds good of the Angels and All Created Beings; of All Beings but God himself: (whence it follows, that the Holy Spirit is undoubtedly the One True God, since No One whatever besides the One True God can search the things of God, without God's making it known to them by Revelation.) The same is likewise to be observ'd of the same word in v. 15. And agreeably to what is here observ'd, St Paul affirms Gal. 1. 8. *Tho' an Angel should preach any other Gospel, &c.* Compare Gal. 1. 9.

C

(f) See

TEXT.

TRANSLATION.

πνευματικῶς ἀνακρίνεται. 15 Ο δὲ
πνευματικὸς ἀνακρίνει μὲν πάντα, αὐ-
τὸς δὲ ὑπὸ τοῦ Θεοῦ ἀνακρίνεται.
16 Τίς γὰρ ἔγνω νοῦν Κυρίου, ὅς
συμβιβάσκει αὐτόν; ἡμεῖς δὲ ἔχον Χρι-
στοῦ ἔχουμεν.

Κεφ. γ'. Καὶ ἐγὼ, ἀδελφοί, οὐκ
ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματι-
κοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν
Χριστῷ. 2 Γάλα ὑμᾶς ἐπόψα, καὶ
ὄχι βρῶμα. ὅτι οὐ γὰρ ἠδυνάσθε, ἀλλ'
ὅτι ἐπὶ νῦν δύνασθε. 3 Ἐπὶ δὲ σαρ-
κικοί ἐστε. Ὅπως δὲ ἐν ὑμῖν ζήλος καὶ
ἔρις καὶ διχοστασίαι, ὅχι σαρκικοί ἐστε,
καὶ χεῖρ ἀνθρώπων παροργίζετε; 4 Ὅτι
γὰρ λέγει τις· Ἐγὼ μὲν εἰμι Παῦλος.
ἕτερος δὲ· Ἐγὼ Ἀπολλῶς. οὐχὲ σαρ-
κικοί ἐστε;

5 Τίς οὖν ὅστις Παῦλος, τίς δὲ
Ἀπολλῶς, ἀλλ' ἢ διάκονοι δι' ὧν ἔπι-
στεύσατε, καὶ ἐκείνῳ ὡς ὁ Κύριος ἔδωκε;

they are Spiritually discern'd.
15 But he that is Spiritual
* discerns all things; yet he
himself is discern'd of no * One
16 For who has known the
Mind of the Lord, * that shall
instruct him? But we have the
Mind of Christ.

Chap. III.

And I, Brethren, could not
speak unto you as unto Spirit-
ual, but as unto Carnal, even
as unto Babes in Christ.

2 I have fed you with Milk,
and not with Meat: for hither-
to ye were not able to bear it,
nor yet now are ye able.

3 For ye are yet Carnal:
for whereas there is among you
envying and strife & divisions,
are ye not Carnal, and walk
as Men?

4 For while one says, I am
of Paul; and another, I am of
Apollon; are ye not Carnal?

5 Who then is Paul, and
who is Apollon, but Ministers
by whom ye believ'd, even as
the Lord gave to * each?

6 Εἰ

PARAPHRASE.

as long as he continues thus Void of the Assistance of the Spirit, because
they are Spiritually discern'd, i. e. only by the Assistance of God's Spirit,
both directing him to compare O. T. with the Doctrin of the Gospel; and
also enlightning his Understanding to perceive the True Sense of each Re-
velation, and so their mutual Agreement. 15 But he that is Spiritual,
i. e. is vouchsaf'd the Assistance of the Holy Ghost either to direct and
enlighten him in studying the Divine Revelation already made, or to make
New Revelations to him when necessary, discerns All things relating to
Religion, (at least so as to be Necessary to Salvation;) viz. What is and
What is not the True Doctrin of Christ; Who is and Who is not a Faith-
full Apostle or Preacher of the Gospel, &c. yet he himself in the mean-
while

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while, as to his own Preaching Right or Wrong, is, i. e. can be truly discern'd or judg'd of no One, whether Man or Angel that has not the Mind of God made known to him by the Spirit of God. 16 For who, i. e. What other than one that is Spiritual, what other by his bare Natural Faculties, has known, or can come to know, the Mind of the Lord, what other I say is He, that shall instruct Him that is Spiritual, as to the Mind of the Lord? Surely no one: but We, who are Spiritual and have the things of God reveal'd to Us in a special manner by the Spirit of God or Christ, are thereby most firmly assur'd, and so likewise may ye, who can't but know us to be thus assisted with the Spirit in an extraordinary manner, be thereby assur'd, that We have a Right and Perfect Knowledge of the Mind of Christ. Which is an Unanswerable Reason why you should not prefer my Opposers to me, and glory in being of their Party rather than Followers of Me.

Chap. III. And, as for the Reasons above-mention'd, (Ch. I. 17. and Ch. 2. 5.) when I came to you, I came not with Excellency of Speech or Wisdom; so if it be objected to Me, that I did not teach you the more Sublime parts of Christianity, which have been taught you by Others, to this I plainly answer, that I, Brethren, could not speak unto you as unto Spiritual Persons, so far advanc'd in Christianity as to be fit to Receive the more Sublime Doctrins thereof, but as unto Carnal, i. e. Persons too much yet under the Dominion of Carnal Passions and Interests, even as unto Babes or First Beginners who have made little or no progress in Christ. 2 For this Reason I have fed you with Milk, and not with Mear, i. e. (f) I have taught you only the First Principles of Christianity, not the more Sublime Truths thereof: for hitherto ye were not able to bear it, i. e. the Sublimer Doctrins of Christianity, nor yet now are ye able. 3 For ye are yet Carnal: For whereas there is among you Envyng, and thence Strife, and thence Divisions, are ye not Carnal, and walk as Men, who have as yet very little subdued their Carnal Affections, have as yet a very small, if any, degree of the Grace of God's Spirit? 4 For while one says, I am a Follower of Paul; and another, I am a Follower of Apollos; are ye not Carnal? i. e. do ye not act like Men, not guided as ye ought by the Spirit of God, who would suggest to you the Considerations following, and which I here by his Direction suggest to you, to shew you further the Absurdity or Unwarrantableness of such Divisions.

5 Who then is Paul, and who is Apollos, but only Ministers by whom ye believ'd, and such their Ministry they perform'd, even as the Lord gave to (g) each, i. e. according to those Abilities and Gifts which God

IV.
St Paul could not teach 'em the more Sublime Doctrins of the Gospel, because they were not fit to receive them.

V.
They ought not to Glory in One Teacher more than Another, forasmuch as these are All but Ministers of God or Fellow-labourers in God's husbandry or building.

A N N O T A T I O N S.

(f) See Hebr. 5. 12 - 6. 1. (g) It is I think evident that ~~one~~ do's here, as well as verse 8. refer to Paul and Apollos, to him that plants and him that waters,

TEXT.

TRANSLATION.

6 Εγὼ ἐφύτῳσα, Ἀπολλῶς ἐπό-
πσει, ἀλλ' ὁ Θεὸς ἡυξάμεν. 7 Ὡς
οὔτε ὁ φυτεύων ἐστὶ π, οὔτε ὁ πο-
τίζων, ἀλλ' ὁ αὐξάνων Θεός. 8 Ὁ
φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν.
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται
κατὰ τὸν ἴδιον κόπον. 9 Θεοῦ γάρ
ἐσμεν συνεργοί. Θεοῦ γέργον, Θεοῦ
οἰκοδομή ἐστ.

10 Κατὰ τὴν χάριν τῆ Θεῶ τὴν
δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων
θεμέλιον πέθεικα, ἀλλ' ὁ Θεὸς ἐποικο-
δομεῖ. ἕκαστος δὲ βλέπεται πῶς ἐποι-
κοδομεῖ. 11 Θεμέλιον γὰρ ἄλλον
οὐδεὶς διώκει θεῖον ὡς τὸν κεί-
μενον, ὅς ἐστιν Ἰησοῦς Χριστός. 12 Εἰ
δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον
τῆτον, χρυσόν, ἄργυρον, λίθους πμίους,
ξύλα, χόρτον, χαλάμην. 13 ἕκαστος
τὸ ἔργον φανερὸν γινήσεται. ἡ γὰρ

6 I have planted, Apollos
water'd: but God gave the in-
crease.

7 So then, neither is he that
planteth any thing; nor he
that watereth: but God that
gives the increase.

8 *And he that planteth, and
he that watereth are One: and
* each shall receive his own
Reward, according to his own
Labour.

9 For we are Fellow-labou-
rers of God: ye are God's hus-
bandry, ye are God's building.

10 According to the Grace
of God which is given unto
me, as a Wise Master-builder
I have laid the Foundation,
and another builds thereon.
But let every man take heed,
how he builds thereon.

11 For other Foundation
can no man lay, than that is
laid, which is Jesus Christ.

12 Now if any man build
upon this Foundation, Gold,
Silver, Precious Stones, Wood,
Hay, Stubble:

13 Every man's work shall
be made manifest: For the day
ἡμέρα

ANNOTATIONS.

and not to the *Corinthians* who believ'd; and therefore the word is to be ren-
der'd, not *Every man*, but *Each*.

(b) *Baptizing* answering so naturally to *Watering*, it may thence be probably
inferred, that the Former is denoted here by the Latter; was there not some
further Authority for the same from the Ancients so understanding it.

(i) It is quite contrary to the Design of the Apostle, to understand him here
as representing the Ministers of the Gospel to be *Labourers together with God*,
not to say that, altho' God's Church is all along represented in Scripture as his
Husbandry or *Vineyard* or *Building*, yet I can't recollect One place, where God
is represented Himself only as a *Labourer* in the same, but as the Master em-
ploying Labourers therein. And that all Preachers or Ministers of the Gospel
are no other than *Fellow-labourers* employ'd by God herein, is not only Very
True

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saw fit to bestow on each of'em. 6 For instance, I have planted the Gospel among you, Apollos (b) water'd it, i. e. baptiz'd the Converts; but God alone gave the increase. 7 So then, neither is he that planteth, Any thing; nor is he that watereth, Any thing; i. e. you are not to esteem Either as Any thing of themselves, as the Authors of your Faith, and so to glory in One more than the Other; but you are to ascribe all the Benefit you reap from the Gospel to God alone, whose Ministers they are, and that gives the increase or blessing to their Labours. 8 And, he that planteth, and he that watereth, are One, i. e. concur to the Same End, whence appears the Absurdity of your running into Divisions on their account, as if they carried on Different Ends; and crying up One as more Deserving than the Other: They each act in that Sphere, God has assign'd'em, and (g) each shall receive of God, not of Men who are apt to make a wrong Estimate in such Cases, his Own or Proper Reward according to his Own Labour. 9 For We are no more than Two (i) Fellow-labourers imploy'd of God, as our Common Master: and, to carry on the Metaphor, ye are as it were God's Husbandry, or ye are God's Building.

10 According to the Grace of God which is given unto me, i. e. according to the Knowledge and Skill given me Freely of God, on which account I do not glory in it as my Own, tho' Others do, as a Wife Master-builder appointed so to be of God, and consequently to whom the Preference is due rather than to any other that has come after Me among you, I have laid the Foundation and Another builds thereon.

But, besides what I have hinted concerning the Preference being due to Me rather than to Any such, I add further, let every such Other Man that builds thereon, take heed how, i. e. what Doctrins he builds thereon. 11 For other Foundation can No man with likelyhood of Success go about to lay among you, as being thoroughly convinc'd of the Dignity of our Blessed Saviour, and that Salvation is to be attain'd only thro' Him, than that is laid, which is Jesus Christ: however, since there is still need of explaining and teaching you more fully the Doctrins of Christ, there is room left for doing this Truly or Falsely. 12 Now if any Man that comes after me, build upon this Foundation, viz. Jesus Christ, laid by me, Gold, Silver, Precious Stones, i. e. sound Doctrins; or if he build thereon, Wood, Hay, Stubble, i. e. unsound Doctrins: 13 Whichever sort of Doctrin it be, Every Man's work, that thus comes and builds, shall be made manifest of what sort it is, tho' not now, yet hereafter: For the Day of the Lord or of Judgment shall declare

VI
St Paul hints to them, that if any Preference be due to One Minister above Another, it is due to Him, as being the Planter of the Gospel among'em, or the Master-builder.

VII.
St Paul hints further to them, that they might be mistaken as to the Doctrins taught'em by his Opposers, taking such for Sound as were Unsound; and that This would be truly discover'd at the Last Day, when the Sound Teachers should be Reward-ed, tho' Slighted by them; and the Unsound, tho' now extoll'd by them, should be justly Sentenc'd, either to a Lower Degree of Happiness, or else to Eternal Damnation.

A N N O T A T I O N S.

True in it self, but very pertinent to the Design of the Apostle, viz. to shew that One ought not to be preferr'd to Another, as if they were not Fellow-servants, but acted for Themselves.

(*) See

TEXT.

TRANSLATION.

ἡμέρα δηλώσῃ ὅτι ἐν πυρὶ ἀποκα-
λύπεται. καὶ ἐκείνους τὸ ἔργον ὁποῖον
ᾧ, τὸ πῦρ δοκιμάσῃ. 14 Εἴ τις
τὸ ἔργον μένει ὃ ἐσφωκοδόμησεν, μι-
αθὸν λήψεται. 15 εἴ τις ἐν τῷ ἔρ-
γῳ καταχρήσεται, ζημιωθήσεται.
αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς
ἀπὸ πυρός. 15 Οὐκ οἶδατε ὅτι
ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τῷ
Θεῷ οἰκᾷ ἐν ὑμῖν; 17 Εἴ τις τὸν
ναὸν τῷ Θεῷ φθείρῃ, φθερὴ τῷ τῷ
Θεῷ. ὁ γὰρ ναὸς τῷ Θεῷ ἅγιός
ἐστιν, οἵτινες ἐστε ὑμεῖς. 18 Μη-
δεὶς ἑαυτὸν ὑπερβαίνει. εἴ τις δο-
κεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι
τούτῳ, μωρὸς γινέσθω, ἵνα γίνη-
ται σοφός. 19 Ἡ γὰρ σοφία τῷ

shall declare it, because it shall
be reveal'd by Fire; and the
Fire shall try every man's
work, of what sort it is.

14 If any man's work,* which
he has built thereon abides, he
shall receive a Reward.

15 If any man's work shall
be burnt, he shall suffer Loss;
but he himself shall be sav'd,
yet so as by Fire.

16 Know ye not that ye are
the Temple of God, and that
the Spirit of God dwells in you?

17 If any man defile the
Temple of God, him shall God
destroy: for the Temple of God
is holy, which *Temple* ye are.

18 Let no man deceive him-
self. If any man among you
seems to be Wise in this World,
let him become a Fool, that he
may be Wise.

19 For the Wisdom of this
κόσμος

ANNOTATIONS.

(k) See 2 Thess. I. 7, 8.

(l) That this Fire is to be understood, not in a Literal but a Metaphorical
sense, is plain enough from the Apostle's own words v. 15. where the *ὡς* plainly
enough shews, that Fire is all along here taken only Figuratively. Besides, that
hereby is no good Ground given for building thereon the Popish Doctrin of
Purgatory, is evident from that it is here said, that this Fire is only to *Try every
Man's Work, of what Sort it is*; whereas the Purgatorial Fire is maintain'd by
the Papists to be by way, not of *Trial*, but of *Punishment* for Bad Works.

(m) It is a Common Observation, that *ὡς ἀπὸ πυρός* *ἀποκαλύπεται*, is a Proverbial
Speech for such as Hardly or Narrowly escape any great Danger. Compare
Amos 4. 11. Jud. 23. and 1 Pet. 4. 18.

(n) The word *φθείρῃ* here us'd by the Apostle, denoting to *defile* a Temple,
and Sins of Uncleanness being represented in Scripture, as in a peculiar manner
Defiling; and it being evident from Chap. 5. of this Epistle, that the Corinthians
were faulty in a great Degree with reference to the Sins of Uncleanness; there-
fore it is not to be doubted, but the Unsound Doctrin at least principally aim'd
at here by the Apostle, as taught by some One or More Leaders of the Factions
among the Corinthians, was That of the Lawfulness of Fornication, nay even
of Incest. The Greek verb *φθείρω* signifying, both to *corrupt* or *defile*, and also
to *destroy*; hence it is elegantly apply'd by the Apostle, both to denote the Un-
sound

PARAPHRASE.

clare of what sort it is; because it, *i. e.* that Day shall be reveal'd by Fire, *i. e.* Christ shall then be reveal'd from Heaven (*k*) in flaming Fire, and Christ's then most strict and impartial Judging of Every Man according to his Works may be metaphorically and pertinently to the Metaphor afore us'd (*viz.* of the Church being a Building, and some Ministers building on the Foundation Gold, &c. Others Wood, &c.) represented by saying, that the Fire (*l*) shall then try Every Man's work, of what sort it is. 14 If any Man's work, which he has built thereon, abide the Fire, as do's Gold, &c. *i. e.* if at the day of Judgment Any man upon his Trial shall be found to have preach'd Sound Doctrin, he shall receive a suitable and ample Reward. 15 But if any Man's work shall be burnt by the Fire, as Wood, Hay, &c. is, *i. e.* if at the day of Judgment He shall be found to have preach'd Unsound Doctrin, and such his Unsound Doctrin be not of a Corrupting or more Pernicious Nature, but only Erroneous in matters of smaller Consequence; he shall suffer Loss, *i. e.* the Loss of that Greater Reward which would otherwise have been given to him, as being not only a Believer himself, but also a Preacher of the Gospel to Others; he shall I say suffer loss in this respect, so as that his Works in the Ministry shall be of no Advantage to him; but he himself shall be sav'd, yet so (*m*) as by Fire, *i. e.* not without great Hazard, as One that is wonderfully snatch'd out of a Fire, ready to have consum'd him, or that passes thro' a Fire, which endamages only his Outwards parts, but do's not hurt him Mortally. Such I say shall be the Case of those that preach Erroneous Doctrins of a Lesser nature, and which do not overthrow the Foundation it self of Christianity; but it shall be much worse with Those others, that preach such False Doctrins as are entirely Destructive of Christianity. 16 For know ye not, *i. e.* ye sufficiently know from what ye have been Already taught, that ye are not only the Building of God or a Building rais'd by his appointment, but what is more ye are the Temple of God, and that on this account, because the Spirit of God dwells in you? 17 If any man, by teaching Unsound Doctrins, as the Lawfulness of (*n*) Fornication and even Incest (*n*), defile, and so as much as in him lies, as it were destroy the Temple of God, him shall God (*n*) destroy, *i. e.* punish with Eternal damnation: for the Temple of God is holy and not to be defil'd, which Temple ye are, as long as ye are holy and undefil'd. 18 Let no man, particularly the Ring-leader of the Factions among you, deceive himself, by thinking He is in the Right, because he has so much Success as to carry his Point. If any man, as particularly the said Ring-leader, among you seems to Himself or Others to be Wise in this World, *i. e.* to be Dexterous in the management of such Worldly matters, and prides himself in such his Dexterity in compassing his Ends, let him become a Fool, *i. e.* renounce such his Worldly Wisdom or Cunning, that he may be Wise truly or in the sight of God. 19 For the Wisdom or Craftiness of this World

TEXT.

TRANSLATION.

κόσμος τέτε, μωρία τῶν τοῦ Θεοῦ ἐστίν.
 γάρ. Ὁ δραστήμιος τῆς σο-
 φίας ἐν τῇ πανουργίᾳ αὐτῆς. 20 Καὶ
 πάλιν. Κύριος γινώσκει τῆς ἀγνο-
 ησιμῶν τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

21 Ὡστε μηδεὶς καυχάσθω ἐν ἀν-
 θρώποις. πάντα γὰρ ὑμῶν ἐσίν. 22 εἴτε
 Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς,
 εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος,
 εἴτε οὐρανῶτα, εἴτε μέλλοντα· πάντα
 ὑμῶν ἔσιν. 23 ὑμεῖς δὲ, Χριστοῦ.
 Χριστοῦ δὲ, Θεοῦ.

Κεφ. Δ'. Οὕτως ἡμᾶς λογίζεσθω
 ἀνθρώπων, ὡς ὑποκείμενοι Χριστοῦ,
 καὶ οἰκονόμοι μυστηρίων Θεοῦ. 2 Ὁ
 δὲ λοιπὸν, ζητεῖται ὡς τοῖς οἰκονό-
 μοις, ἵνα πιστὸς πρὸς εὐρεθῇ. 3 Ἐμὰ
 δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν
 ἀνακρίθω, ἢ ὑπὸ ἀνθρωπίνης ἡμέ-
 ρας. ἀλλ' ὅθεν ἐμαυτὸν ἀνακρίνω.
 4 Οὐδὲν γὰρ ἐμαυτῷ συνίδοι. ἀλλ'
 ὅτι ἐν βύτῳ διδραχίωμαι. ὁ δὲ ἀνα-
 κρίνων με, Κύριός ἐστιν. 5 Ὡστε
 μὴ πρὸ καιροῦ τι κρίνῃ, ἕως
 αὖ ἐλθῇ ὁ Κύριος. ὅς καὶ φωτίσει

World is Foolishness with
 God, for it is written, He takes
 the Wise in their own Crafti-
 nefs.

20 And again, The Lord
 knows the thoughts of the
 Wise, that they are vain.

21 Therefore let no man
 glory in Men: For All things
 are yours:

22 Whether Paul, or Apol-
 los, or Cephas, or the World,
 or life, or death, or things pre-
 sent, or things to come, All
 are yours;

23 And ye are Christ's; and
 Christ is God's.

Chap. IV.

Let a man so account of Us,
 as of the Ministers of Christ,
 and Stewards of the Mysteries
 of God.

2 Moreover it is requir'd in
 Stewards, that a man be found
 faithfull.

3 But with me it is a very small
 thing, that I should be judg'd
 of you, or of Man's judgment:
 yea I judge not my Own self.

4 For I know nothing by
 my self, yet am I not hereby
 justified: but he that judgeth
 me is the Lord.

5 Therefore judge nothing
 before the Time, until the
 Lord come, who both will

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found Doctrin of the False Teacher, and also the Justness of the Punishment
 that shall be inflicted on him by God. But our English Tongue affords not,
 as I can recollect, Any Word which will herein answer the Original Word, and
 therefore our Translators were forced to use two different Words; rendring it
 by *defile*, in the first place; and by *destroy*, in the second.

(o) Job 5. 13. (p) Psal. 94. 11.

(q) Considering

PARAPHRASE.

World is Foolishness with God: for it is written (o), He takes the Wife, *i. e. the Worldly Craftsmen* in their own Craftiness. 20 And again in another place it is (p) written, The Lord knows the *most Cunning* Thoughts of Man, that they are but Vain at last: *Such their Thoughts and Craftiness tending at length but to increase their Damnation?*

21 Therefore, *the inference to be plainly made from the several Considerations already offer'd is this*, Let no man among you glory in Men upon any of the foremention'd accounts: to all which I shall here adjoin another Argument for your Not so glorying; for as much as All things are yours, *i. e. design'd by God for your Service unto Salvation*: 22 Whether Paul, or Apollos, or Cephas, *i. e. Peter*, (and the same is to be said of any other Preachers of the Gospel) or the World ye converse in, or this Life, or Death, or things present, or things to come, All are yours, *i. e. for your Service in respect of this life or the next*; and therefore it is absurd for you to Glory in the Greatest Abilities of Men, since they were thus design'd by God only for your Service, or to Glory in any Teacher, since he is yours, and ye are Not his, but Christ's; and Christ is God's; and these two last Considerations are indeed just matters of Glorifying to you, and only these are such.

Chap. IV. Let a man so account of Us, only as of the Ministers of Christ, and Stewards of the Mysteries of God, to dispense those Truths and Doctrins of the Gospel, which were afore conceal'd under Types and Obscure Predictions. 2 Moreover it is principally requir'd in Stewards, that a man be found faithfull in dispensing what is committed to his Charge: He can't be justly blam'd or thought the Worse on for Not having those Abilities, which his Lord has not entrusted him with. If he be but Faithfull, he has fully discharg'd the Office of a Steward, as much as Another that has greater Abilities. 3 But now with me it is a very small thing, that I should be judg'd of you or of man's Judgment, *i. e. I matter it not much, whether ye or any other judge me a Faithfull Steward or not*: for you may be easily mistaken in your judgments, nor am I to stand or fall Thereby at the last: yea, tho' I should know my own self Better than you can, yet I judge not my Own self so, as if by my Own judgment I was Absolutely to stand or fall. 4 For I know nothing by or of my self, wherein I have been Unfaithfull, yet am I not hereby justified, either to you, as if you must stand to such my judgment of my self, or in respect of the Last day: but he that judges me Finally at the Last day is the Lord, whose Steward I am; and as by his Judgment I must Finally stand or fall for ever, so by the same you will then know what to think Rightly of Me. 5 Therefore judge nothing, which you can't have certain Knowledge of, concerning Me or any Other, as of my Unfaithfulness or Another's Faithfulness, before the Time, namely until the Lord come to judge the World, who both

VIII.

St Paul further observes to them the Folly of Glorying in their Teachers, since these are design'd for their Service unto Salvation; and since they ought to glory only in that they are Christ's, and Christ is God's.

IX.

Ministers being Stewards of the Divine Mysteries, and the Chief thing requir'd in Stewards being Faithfulness; St Paul thereby hints to them the Unreasonableness of Preferring their New Teachers to Him, since they could not know which of them was most Faithfull in his Office.

TEXT.

TRANSLATION.

τὰ κρυπιά τῶ σκοτίας, καὶ φανε-
ράσῃ τὰς βουλὰς τῆς καρδιῶν· καὶ
τότε ὁ ἑταῖος γενήσεται ἐκείνῳ ὥστε
τῷ Θεοῦ.

6 Ταῦτα δὲ, ἀδελφοί, μετεχη-
μάσθω εἰς ἐμαυτὸν καὶ Ἀπολλῶ, δι'
ὕμῶν· ἵνα ἐν ἡμῖν μάθῃτε τὸ μὴ
ὑπερ' ὃ γέγραπται φρονεῖν, ἵνα μὴ
εἰς ὑπερ' τῷ ἐνὸς φυσιοῦσθε κατὰ
τῷ ἑτέρῳ. 7 Τίς γὰρ σὲ ἀγα-
 κρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς
μὴ λαβών;

8 Ἦδη κεκορεσμένοι ἐστέ, ἤδη
ἐπληρώσατε, χωρὶς ἡμῶν ἐβασιλεύ-
σατε· καὶ ὀφελὸν γε ἐβασιλεύσατε,
ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

9 Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τῶς
Ἀποστόλων ἐσχάτους ἀπέδειξεν, ὡς ὅτι-
θματίης, ὅτι ἵεατρον ἐγενήθημεν τοῦ
κόσμου καὶ ἀγγέλοις καὶ ἀνθρώποις.

10 Ἡμεῖς μωροὶ ἀφ' ὧν Χριστὸν, ὑμεῖς
δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθεν-
εῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί,
ἡμεῖς δὲ ἀτιμοί. 11 Ἀχρι τοῦ ἄρτι

bring to light the hidden things
of darkness, and will make
manifest the Counsels of the
hearts: and then shall every
man have praise of God.

6 And these things, Bre-
thren, I have in a figure trans-
ferr'd to my self and Apollos,
for your sakes: that ye might
learn in us not to think of
Men, above that which is
written, that no one of you be
puff'd up for One against the
Other.

7 For who makes thee to
differ from another? and what
hast thou, that thou didst not
receive? now if thou didst re-
ceive it, why dost thou glory,
as if thou hadst not receiv'd it?

8 Now ye are full, now ye
are rich, ye have reign'd as
Kings without us: and I would
to God ye did reign, that we
also might reign with you.

9 For I think that God has
set forth us the Apostles last,
as it were appointed to Death,
for we are made a Spectacle to
the World,* both to Angels and
to Men.

10 We are Fools for Christ's
sake, but ye are Wise in Christ:
we are weak, but ye are strong:
ye are honourable, but we are
despis'd.

11 Even unto this present
ἄρτι,

ANNOTATIONS.

(9) Considering St Paul's Common way of denoting Himself alone by the
Plural *We* or *Us*, it is not improbable, but that by *Us the Apostles* is here to be
understood no more than *Me an Apostle*; and then, He being Literally the *Last*
Apostle appointed by Christ himself, the Meaning of this Passage will be this,
(as is observ'd by Mr Lock,) *I being made an Apostle Last of all, it seems to Me*

PARAPHRASE.

will bring to light the hidden things of Darknets, *i. e.* the Wicked Designs of the False Teachers, which they dare not Own Openly, and on the other hand will make manifest the Counsels of the Hearts or Good Designs of the True Apostles, which ye will not now be perswaded of; and then shall Every Man have his due Praise of God; and Those whom you now so much praise, shall be found to Deserve None.

6 And these things, which I have before mention'd, Brethren, I have in a Figure transferr'd to my self and Apollos, *i. e.* I have, in a Figurative way of speaking, represented my self and Apollos as the magnify'd and opposite Heads of distinct Factions among you; which method I have taken for your sakes, namely to shew how Unwilling I am to Expose them that are Really Faulty herein, by downright Naming them; and that ye might learn in or by what has been said of Us, not to think of Men, particularly any Preachers of the Gospel, above that which is here written by me or them, *viz.* that they are but Planters, or Waterers, or Ministers, or Stewards; and consequently that No one of you be puff'd up for One Preacher against the Other of another Party. 7 For who makes Thee, the Head of one Party, to differ from Another or the Head of Another Party? and what hast thou, that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not receiv'd it? This single Consideration duly weigh'd would be sufficient to put an End to such your Factionous Practices.

8 Notwithstanding such is the State of your Church, yet the Generality of you are mightily well satisfied with it, Now ye are Full, now ye are Rich, ye have All you desire to have, and so think ye have No need of Us, but on the contrary ye have reign'd as Kings without Us, *i. e.* in our Absence: And I would to God ye did Reign truly, that we poor persecuted Apostles might partake of your Happy State and Reign with you. 9 For I think that God has set forth Us (*q*) the Apostles as those that are wont to be brought Last upon the Stage, and accordingly as it were Men appointed to Death: for we are made by our Sufferings or Deaths a Spectacle to the Whole World, both to Angels and Men. 10 We are accounted as Fools for Christ's sake, *i. e.* because we will not yield to such Compliances as are against the Truth of the Gospel, but ye are in your own Conceits Wise in Christ, *i. e.* know the Truth and Intent of the Gospel better than We do: We are weak or in a Suffering Condition, but ye are strong or in a Flourishing Condition; ye are honourable, but we are despis'd: 11 Even unto this present hour We

X.

St Paul acquaints them, that he us'd the Figurative way of Representing their Parties under the names of Paul and Apollos as Heads of the Parties, in Kindness to them, *viz.* that he might not Expose Any by downright Naming them.

XI.

St Paul hints to them the different Behaviour of Him towards them, from that of their New Teachers; and that his Sufferings was One Evidence of his being a True Apostle of Christ.

ANNOTATIONS.

as if I were brought Last upon the stage, to be in my Sufferings and Death a Spectacle to the World. That the Apostle here alludes to the Custom of bringing those Last upon the Theater, who were to be destroy'd by Wild Beasts or the like, is agreed on by Commentators.

TEXT.

TRANSLATION.

ὥρας, καὶ πεινῶμεν, καὶ διψῶμεν, καὶ
 γυμνητούμεν, καὶ κολαφίζόμεθα, καὶ
 ἄσταθμεν, 12 καὶ κοπιῶμεν, ἐργαζό-
 μνοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
 εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα·
 13 βλασφημούμενοι πᾶσαλθμεν· ὡς
 ὡς εὐαγγέλιον τοῦ κόσμου ἐγενήθημεν,
 πάντων δόξα ἕως ἄρτι.

14 Οὐκ ἐπείπω ὑμᾶς γράφω
 ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
 γινώσκω. 15 Εἰ ἂν ᾖ μωροὶ παιδαγω-
 γὸς ἔχητε ἐν Χριστῷ, ἀλλ' ἔτι πολλὰς
 πατέρας· ἐν Χριστῷ Ἰησοῦ διὰ τὴν
 εὐαγγελίαν ἐγὼ ὑμᾶς ἐγέννησα. 16 Πα-
 ραχαλῶ δὲ ὑμᾶς, μιμηταί μου γίνεσθε.
 17 Διὰ τοῦτο ἐπέμψα ὑμῖν Τιμόθεον,
 ὃς ὅστι τέκνοι μου ἀγαπητὸν καὶ πιστὸν
 ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσκει τὰς ὁδούς
 μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ
 ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένη δὲ μου πρὸς
 ὑμᾶς, ἐφυσώθησάν τις. 19 Ελευ-
 σμα δὲ ταχέως πρὸς ὑμᾶς, εἰ ἂν ὁ
 Κύριος θέλῃ, καὶ γνώσομαι ἔτι τὸν
 λόγον τοῦ πεφυσωμένου, ἀλλὰ τί
 δύναμις. 20 Οὐ γὰρ ἐν λόγῳ ἡ βασι-
 λεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. 21 Τί
 θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς,
 ἢ ἐν ἀγάπῃ, πνεύματι καὶ ὡσεὶ
 ταπεινότητι;

hour we both hunger and
 thirst, and are naked, and are
 buffeted, and have no certain
 dwelling-place;

12 And labour working
 with our own hands: being
 reviled, we bless: being per-
 secuted, we suffer it:

13 Being defam'd, we in-
 treat: we are made as the Filth
 of the World, *the off-scouring
 of all things unto this day.

14 I write not these things
 to shame you, but as my be-
 loved Sons I warn you.

15 For tho' you have ten
 thousand instructors in Christ,
 yet have ye not many Fathers:
 for in Christ Jesus I have be-
 gotten you thro' the Gospel.

16 Wherefore I beseech you
 be ye followers of Me.

17 For this cause have I sent
 unto you Timothy, who is my
 beloved Son, and faithful in
 the Lord, who shall bring you
 into remembrance of my ways
 which be in Christ, as I teach
 every where in every Church.

18 Now some are puff'd
 up, as tho' I would not come
 unto you.

19 But I will come unto
 you shortly, if the Lord will,
 and will know, not the *Talk-
 ing of them that are puff'd up,
 but the Power.

20 For the Kingdom of God
 is not in *Talking, but in Power.

21 What will ye? shall I
 come unto you with a Rod,
 or in Love, and the Spirit of
 Meekness.

PARAPHRASE.

We both hunger and thirst, and are naked or want Cloaths, and are buffeted or abus'd and insulted, and have no Certain dwelling-place, 12 and labour working with our own hands for a Maintenance: Being revil'd, we bless; being persecuted, we patiently suffer it; 13 being defam'd, we intreat: We are made as the Filth of the World, the Off-scouring or Refuse of All things unto this day.

14 I write not these things so much to shame you, but rather, as the Duty of a Good Father to my beloved Sons obliges me, I warn you that ye may not for the future run so Foolishly after Such others, whose Carriage towards you is not like mine, like that of a Tender Father.

15 For tho' you have ten thousand Instructors in Christ, yet have ye not Many Fathers, i. e. ye can have but One Spiritual any more than Natural Father, and I am your Spiritual Father, For in Christ Jesus I have begotten you thro' the Gospel, i. e. it was I that Converted you to Christianity.

16 Wherefore, altho' as your Spiritual Father I might command, yet to shew my Tender Affection to you, (to say no more) I choose rather to beseech you, Be ye, like Dutifull Children in Christ, Followers of Me your Spiritual Father, adhering to those Doctrins I taught you. 17 For this cause have I sent unto you Timothy, who is likewise in a special manner my Beloved son, being begotten of me in Christ, i. e. converted by me to Christianity, and also Faithfull in the Lord, i. e. behaving himself as a Dutifull son in adhering Faithfully to the Truth of the Gospel he has been taught by me, who shall bring you into remembrance of my Ways which be in Christ, i. e. who shall remind you, What are the Doctrins and Disciplin and Customs or Ceremonies, which are agreeable to the Truth of the Gospel, and that according as I teach every where in every Church, as well as at Corinth; which Consideration is sufficient to convince you, that my thus Pressing you to the observance of the same do's not proceed only from a Pique against my Opposers among you.

18 Now some I understand are puff'd up, and make their Boasts, as tho' I would not come unto you any more, as not being Able to defend my self against my Opposers. 19 But I will come unto you shortly, if the Lord will, and will know or make Trial of, not the Talking of them that are thus puffed up and boast, but the Power, i. e. what Miraculous Gifts of the Holy Ghost is in them. 20 For the Propagation of the Kingdom of God or of the Gospel is not, i. e. do's not consist in Talking or the Fluency of a Glib Tongue and a fine Discourse, but in Power, i. e. the Miraculous Operations of the Holy Ghost. 21 What will ye? shall I as your spiritual Father come unto you with a Rod to chastise you for your continued Misbehaviour, or in Love and in the Spirit of Meekness on account of your Amendment upon my Fatherly Admonition?

XII.

St Paul hints to them, that what or how many forever their New Teachers were, yet the Preference ought to be given to Himself, as being their Father in Christ; and that He as Such had a more Tender Affection for them, than had their New Teachers; and that he taught them no other Doctrin, than he taught every where else.

XIII.

St Paul observes to them, that the Miraculous Power, which he was endu'd with, and their New Teachers were not, was a Proof of his being a True Apostle, and their not being so.

TEXT.

TRANSLATION.

Κεφ. ε'. Ολως ἀκούεται ἐν ὑμῖν
πορνεία, καὶ τοιαύτη πορνεία, ἥ τις
ὧδὲ ἐν τοῖς ἔθνεσιν †, ὥστε γυναιχά-
πινα τῷ πατρὶ ἐχεν. 2 Καὶ ὑμεῖς
περυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον
ἐπειθήσατε, ἵνα ἔξαφθῇ ἐκ μέσου
ὑμῶν ὁ τὸ ἔργον τῆτο ποιήσας ;
3 Ἐγὼ μὲν γὰρ † ἀπὸν τῷ σώματι,
παρὼν δὲ τῷ πνεύματι, ἥδη κέκρι-
κα ὡς παρὼν, τὸν οὕτω τῆτο κατερ-
γασάμενον, 4 ὅτι τῷ ὀνόματι τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, σινα-
χθέντων ἡμῶν καὶ τῷ ἐμοῦ πνεύ-
ματι, σὺν τῇ δυνάμει τοῦ Κυ-
ρίου ἡμῶν Ἰησοῦ Χριστοῦ, 5 πᾶσα-
δοῦναι τὸν ὁιοῦτον τῷ Σατανᾷ εἰς
ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα
σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰη-
σοῦ Χριστοῦ.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν.
Ὅτι οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ
φύραμα † δολοῖ ; 7 Ἐκκαθάρατε †
τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον
φύραμα, καθὼς ἐστὶ ἄζυμοι. καὶ ὃ

Chap. V.

It is reported commonly,
that there is Fornication among
you, and such Fornication,* as
is not so much as amongst the
Gentiles, that one should have
his Father's Wife.

2 And ye are puff'd up, and
have not rather mourn'd, that
he, that has done this deed,
might be taken away from a-
mong you.

3 For I verily * being ab-
sent in Body, but present in
Spirit, have judg'd already as
tho' I were present, concerning
him that has done this deed ;

4 In the name of our Lord
Jesus Christ, when ye are ga-
ther'd together, and my Spirit,
with the power of our Lord
Jesus Christ,

5 To deliver such an one
unto Satan for the destruction
of the Flesh, that the Spirit
may be sav'd in the day of the
Lord Jesus.

6 Your Glorifying is not
good : Know ye not, that a
little Leaven leaveneth the
whole lump ?

7 Purge out the old leaven,
that ye may be a new lump, as
ye are unleaven'd. For even

ANNOTATIONS.

V. 1. † Οὐκ ἔστιν is not read, either in Alex. or Clerm. MSS. nor yet in Vul-
gar Latin, Tertullian, &c. It has been probably added, either to fill up the Sen-
tence, or from a like place *Ephes.* 5. 3.

V. 3. † ὅτι is not read, either in the two most Ancient MSS. viz. Alex. and
Clerm. nor yet in the most Ancient Versions, viz. Vulg. Syr. and Arab. And
indeed it is not to be doubted, but that it has been added, St Paul being Really
absent at the time he writ this. V. 6. † See Note (a) on *Gal.* 5. 9.

V. 7. † Οὐκ is not read in Alex. or Clerm. and several other MSS. nor yet in
Vulg. and Syr. Versions, nor in Clem. Alexandr. or Chrysost. or Oecumen. &c.

(r) Whereas

PARAPHRASE.

Chap. V. *To speak plainly, what I mean, is this:* It is reported commonly, that there is Fornication, *i. e.* (r) *Unclean Copulation* among you, and such Fornication, as is not so much as *allow'd* of amongst the unconverted Gentiles, *namely* that one should have his Father's Wife.

2 And ye are puff'd up, *mean-while*, looking upon this as a Branch of the Gospel-Liberty made known to you by your new Teachers, Above what is known to other Churches or me, and have not rather mourn'd, that Any One of your Church should be guilty of so Scandalous and Un-natural a Crime, nor taken Care, that he that has done this deed, be taken away from among you, *i. e.* be excommunicated or turn'd out of your Church. This is the Matter, in respect whereof I would know, whether I shall come to you with a Rod, to Chastise you for this Misbehaviour, if still persisted in and defended; or in Love and in the Spirit of Meekness, if you follow my Directions concerning what is fit to be done in this case. 3 For I verily being absent in Body, but present in Spirit, have judg'd according to my Apostolical power over you, as tho' I were present, in Body, concerning him that has so done this deed, that he ought to be thus proceeded against: 4 In the Name of our Lord Jesus Christ, when ye are gather'd together and I also being with you by my Spirit, *i. e.* I also being Virtually present with you, with the Power of our Lord Jesus Christ, committed Ordinarily to his Church so far as to Excommunicate, and Extraordinarily, to us his Apostles so far as in a Miraculous manner to give the Devil Power over the Body of the Excommunicated person, 5 I order you, not only barely to excommunicate, but also to deliver Such an One unto the power of Satan for the Destruction of the Flesh, *i. e.* that his Body may be so afflicted and brought down by the Evils inflicted on him by the Devil, as that the Spirit of the man may be sav'd in the day of the Lord Jesus.

6 Your Glorifying in your New Teachers and Leaders, who have drawn you into this Scandalous Indulgence in this Case, is not Good, but very Blamable. Ye that are so Knowing above others, as you conceit yourselves to be, know ye not thus much yet, that a Little Leaven leaveneth the Whole Lump, and in like manner, one such Member continued among you, will infect the whole Body of your Church. 7 Wherefore purge out the Old Leaven, *i. e.* laying aside that undue Deference you have to your New Teachers and indeed Seducers, turn out of your Church the aforesaid Fornicator, that ye may be a New Lump, *i. e.* that ye may be an Holy Society, converted from that Sinfull way of Living which ye formerly walk'd in, unto a New and Holy Life, as ye are Unleaven'd, *i. e.* answerable to the End of Christianity, which is no other than

XIV.
St Paul observes to them their Wrong Proceeding as to the Fornicator that had his Father's Wife, and directs them how to proceed aright with him.

XV.
St Paul shews how disagreeable their Proceeding with the Fornicator was to the Design of Christianity; and of what Mischievous Consequence it would be, if not prevented.

A N N O T A T I O N S.

(r) Whereas Fornication is properly taken to denote the Unlawfull Mixture of an Unmarried Couple, it is evident that here it must be taken in a Larger sense.

TEXT.

TRANSLATION.

τὸ πάχα ἡμῶν † ἐτύθη Χεῖς Θ.
8 Ὡστε ἑορτάζωμεν, μὴ ἐν ζύμῃ πα-
λαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πο-
νηρίας, ἀλλ' ἐν ἀζύμοις εὐλικρινείας
καὶ ἀληθείας.

9 Ἐγραψα ὑμῖν ἐν τῇ ἑπιστο-
λῇ, μὴ συνδιαμύνησθαι πόρνοις.

10 † Ὡς πάντως τοῖς πόρνοις τῷ κά-
σμου τύτῃ, ἢ τοῖς πλεονέκτησις, ἢ
ἄρπαξιν, ἢ εἰδωλολάτραις. ἐπεὶ
ὀφείλετε ἄρα ἐκ τῷ κόσμῳ ἔξελ-
θεῖν.

11 Νυνὶ δὲ ἔγραψα ὑμῖν
μὴ συνδιαμύνησθαι, εἴ τις ἀδελ-
φὸς ὀνομαζόμενος, ἢ πόρνος, ἢ
πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοι-
δορ, ἢ μέθυστος, ἢ ἄρπαξ, τῷ
βίῳ μὴ συνωστίζεν. 12 Τί γάρ
μοι καὶ τὸς ἔξω κρίνεις; οὐχὶ τὸς
ἔσω ὑμεῖς κρίνετε; 13 τὸς δὲ ἔξω
ὁ Θεὸς κρίνῃ. καὶ ἔκαρτε τὸν πο-
νηρὸν ἐξ ὑμῶν αὐτοῦ.

Christ our Passover* is sacrificed.
8 Therefore let us keep the
Feast, not with old leaven,
nor with the leaven of malice
and wickedness; but with the
unleaven'd bread of Sincerity
and Truth.

9 I wrote unto you in an
Epistle, not to keep company
with Fornicators.

10 Yet not altogether with
the Fornicators of this World,
or with the Covetous, or Ex-
tortioners, or Idolaters: for
then must ye needs go out of
the World.

11 But now I have written
unto you, not to keep compa-
ny, if any man that is call'd a
Brother be a Fornicator, or
Covetous, or an Idolater, or a
Railer, or a Drunkard, or an
Extortioner; with such an one,
no not to Eat.

12 For what have I to judge
them also that are without?
do not ye judge them that are
within?

13 But them that are with-
out, God judgeth. * And ye
shall put away from among
yourselves that Evil Person.

Κεφ. 5.

ANNOTATIONS.

V. 7. † Υπὲρ ἡμῶν is not read in Alex. and Clerm. and some other MSS. nor in
Vulg. Version. nor in Clem. Alex. or Orig. or Tertull. or Cyprian, &c.

V. 10. † Καὶ is not read in Alex. and Clerm. with some other MSS. nor in
Vulgar Latin Version, &c.

(/) Whether hereby is to be understood another Distinct and Former Epistle,
which has been lost, or this same Epistle, is not agreed among Commentators, be-
cause it is not certainly to be Determin'd. Only it seems more Natural and Easy
to understand the Words in reference to a Former and Distinct Epistle from This.

(ε) So the Original Words, καὶ ἔκαρτε, are literally to be render'd; and since
the said Literal sense is applicable enough to the Design of the Apostle, it ought
to be preferr'd.

PARAPHRASE.

than a Calling of you from your former Wicked Courses to Newness or Holiness of Life. For this is the true spiritual meaning of that Command in the Mosaick Law of keeping the Passover with Unleaven'd bread: for even Christ is our Passover represented by the Paschal Lamb under the Law, and as such is Sacrificed. 8 Therefore as the Jews by the Law were not to eat any Leaven'd bread, nor so much as to keep any Leaven in their Houses, so let us answer the true Spiritual meaning thereof; let us keep the Feast of our Christian Passover, not with Old Leaven, nor with the Leaven of Malice and Wickedness, but with the Unleaven'd bread of Sincerity and Truth, i. e. let us Christians in Commemoration of Christ's Death for Our Sins, not only put away each from Himself all Sinfull Practices denoted by Leaven under the Law, and follow after Sincere (or Pure) and True Piety denoted by the Unleaven'd Bread under the Law; but also let us put out from our Society or the Communion of the Church, Every Vicious Wicked Person denoted likewise by Leaven under the Law, and retain among us, or esteem indeed Christians, only Those who are Sincere or Free from any Mixture of False and Impious Doctrins, and embrace the Truth of the Gospel taught by me.

9 And here I have a Proper Opportunity given me to observe to you, that altho' formerly I wrote unto you in (s) an Epistle, not to keep company with Fornicators or any Unclean Persons; 10 Yet you are Not to understand it, as if thereby I meant, you were altogether not to company with any of the Fornicators of this World, or with the Covetous, or Extortioners or such as live any way by Rapine or Unjust Dealing, or Idolaters; for should I thereby have intended to injoin you to avoid all Unconverted Gentiles as were such, then must ye needs go out of the World. 11 But my meaning then was, what more plainly now I have written unto you, namely, not to keep company with him, if any man, that is call'd a Brother, i. e. professing himself a Christian, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; with Such an one, no not to Eat. 12 For as to the Unconverted Gentiles, what have I to judge them also that are without, i. e. out of the Church? But are not All Societies allow'd to have power, and do they not agreeably thereto, judge their Own Members; and consequently do not ye, i. e. have ye not power to judge them that are within your Church? 13 But them that are without, i. e. out of the Church leave to God, to whom it belongs to judge them, and who accordingly judgeth them. And as for you, if ye will act agreeably to the Power belonging to you, and so discharge your Bounden Duty, ye (t) shall put away from among yourselves That Evil Person, That Fornicator I have aforementioned, notwithstanding all the Opposition that may be made thereto by any Factious Party among you.

XVI.

St Paul observes to them the Power, that is in the Church to punish her Own Members, and rectifies a Mistake they were in, as to what he had writ in a Former Epistle.

TEXT.

TRANSLATION.

Κεφ. Ὶ'. Τολμα̃ πς ὑμῶν, πρὸς
μα ἔχων πρὸς τὸν ἔπρεον, κεί-
νεσθαι ὅπῃ τῶν ἀδίκων, καὶ οὐχὶ
ὅπῃ τῶν ἁγίων; 2 † Η ἔκ οἶδατε,
ὅτι οἱ ἅγιοι τὸν κόσμον κρινῶσι; καὶ
εἰ ἐν ὑμῖν κρινεῖται ὁ κόσμος, ἀνά-
ξιοί ἐστε κρίνειν ἐλαχίστων; 3 Οὐκ
οἶδατε ὅτι ἀγγέλους κρινοῦμεν; μὴ π-
γε βιωπικᾶ; 4 Βιωπικᾶ μόνον οὐκ
κρινεῖται ἐὰν ἔχητε, τὰς ἑξῆς ἐπι-
μύρους ἐν τῇ ἐκκλησίᾳ, τὰς τὰς χα-
ρίζετε; 5 Πρὸς ἐντροπὴν ὑμῖν λέ-
γω. οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφός,
ὅστις εἰς ὃς διωθήσεται ἀφ' ἀκριβῶς ἀνά-
μύσει τὸν ἀδελφὸν † καὶ τὸν ἀδελ-
φὸν αὐτοῦ; 6 Ἀλλὰ ἀδελφὸς με-
τὰ ἀδελφὸν κρινεῖται καὶ τὸτο ὅπῃ
ἀπίστων. 7 Ἡδη μὲν οὐκ ὅλως
ἡτήματα ὑμῖν ὅστιν, ὅτι κρίματα

Chap. VI.

Dare any of you, having a
matter against another, go to
law before the Unjust, and not
before the Saints?

2 Do ye not know, that the
Saints shall judge the World?
and if the World shall be judg-
ed by you, are ye unworthy to
judge the smallest matters?

3 Know ye not that we shall
judge Angels? how much more
things that pertain to this life?

3 If then ye have Judgment
of things pertaining to this life,
do ye set them to judge who
are of no Esteem in the Church?

5 I speak to your shame. Is
it so, that there is not a Wise
man amongst you? no not
One, that shall be able to judge
between * a Brother, and his
Brother?

6 But Brother go's to Law
with Brother, and that before
the Unbelievers.

7 Now therefore there is ut-
terly a fault among you, be-

ἔχον

ANNOTATIONS.

V. 2. † Alex. and Clerm. MSS. and Vulg. Exc. read ἢ οὐκ —

V. 5. † So it seems to have been written in the Copies us'd by Syr. Arab. and
Ethiop. Versions. And it is not unlikely but ὅτι τὸν ἀδελφὸν came to be left out, by
reason of some Transcribers taking his Eye off at the first ἀδελφῶ, and then hapning
to fix it again on the Last. That it was at first repeated, seems confirm'd by its
being repeated in the following Verse.

(u) That what is here said concerning going to Law before the Heathen Ma-
gistrate, is most Naturally to be understood in relation to the Party that oppos'd
St Paul, endeavouring or threatening to bring the Case of the Fornicator before
the Heathen Magistrate, seems I think sufficiently evident from the manner how
it is brought in, as also from what follows at the end of this sixth Chapter con-
cerning Fornication.

(w) What particular Judgment is here meant, is not Easy to assign or deter-
min: By Christians judging the World may indeed be denoted, that the World
should be govern'd (at least in great part) by Christian Princes, as now or un-

PARAPHRASE.

Chap. VI. *As to what may be Threaten'd to be done by the Factioned Party in bringing the matter before the Heathen Magistracy, is it not a Sad sign how far ye are gone off from a True Christian Temper, that ye (u) Dare any of you, having a matter against another, go to Law before the Unjust, i. e. Heathen Magistrate, and not before the Saints, i. e. not let the matter be decided by your Fellow Christians?* 2 Do ye not know, *you who are so Knowing and Wise in Christ*, that the Saints, *i. e. the Christians (w)* shall judge the World? and if the World shall be judg'd by you, *i. e. Christians*, are ye *being Christians* Unworthy to judge the smallest matters? 3 *Nay*, know ye not further, that we *Christians (w)* shall *(x)* judge *not only the Rest of Mankind or this World, but also the Evil Angels?* how much more *then ought ye to judge things that pertain to this Life?* 4 If then ye have judgment of *i. e. any Controversy about things pertaining to this Life, what*, do ye set them to judge who are of no Esteem in the Church, *i. e. Heathen Magistrates?* 5 I speak to your shame: Is it so, that, *after all your Vaunting of your Wisdom*, there is not a Wise man amongst you? no not One, that shall be able to judge between a Brother *Christian* and his Brother *Christian?* 6 But Brother, *i. e. one Christian* goes to Law with Brother, *i. e. another Christian*, and that before the Unbelievers. 7 Now therefore there is utterly a Fault among you, because ye *so far contest matters of Right*

XVII.

St Paul sets before them the Unwarrantableness of bringing this Case of the Fornicator, or any other, before the Heathen Magistracy.

ANNOTATIONS.

der the Time of the Christian Roman Emperors; and by *Christians judging Angels* may be denoted the Power given to Christians over Evil Spirits, as to cast them out, &c. or by One and the Other may be denoted some other and more general Judicial Power, which shall at some time (either in the Millennium or at the Last day) be conferr'd on Christians. It is here further observable that this Question, *Know ye not*, is no less than six times repeated in this single and short Chapter, as well as afore made use of, viz. Chap 5. 6. This being designedly done (as is probable) by way of Reprimand to the *Corinthians* for Boasting of their Knowledge in Christ above the Apostle, Chap. 4. 10. 'Tis evident that this Expression is mention'd immediately Ch. 5. 6. after the Apostle had taken notice of their *Glorying* in Such their Greater Knowledge. Lastly, it is remarkable, that v. 2. of this Chapter the Apostle probably refers to *Dan. 7. 27.* where it is said that *the Kingdom — shall be given to the People of the Saints of the most High.* And in v. 3. of this Chapter the Apostle is by some thought to refer to our Saviour's Words, *Joh. 12. 31. and 16. 11. Now is the Prince of this World cast out; the Prince of this World is judged.*

(x) 'Tis agreed on by all and evident, that *τὸ ἴσθαι*, 1 Cor. 1. 28. denote the *Heathens*; and therefore it is much more Reasonable to understand the *τὸ ἴσθαι* here mention'd in the same Sense, (since it is so pertinent to the Design of the Apostle, if the Clause be but read by way of Interrogation, importing in this case the Strongest Negative) than to Suppose it to denote here *Judices Non-authenticos*, or Private Arbitrators; there being, (as I know of) no Instance brought from any Ancient Author, wherein *οἱ ἴσθαι* is us'd in this last Sense.

TEXT.

TRANSLATION.

ἔχετε μετ' ἑαυτῶν. ἀλλὰ οὐχὶ
 μάλλον ἀδικεῖσθε; ἀλλὰ οὐχὶ μάλ-
 λον ὑποστερεῖσθε; 8 Αλλὰ ὑμεῖς
 ἀδικεῖτε καὶ ὑποστερεῖτε, καὶ τὸ
 ἀδελφούς. 9 Ἡ οὐκ οἶδατε, ὅτι
 ἄδικοι βασιλείαν Θεοῦ ἔκκληστοι
 σουσι; μὴ πλανάσθε· οὔτε πόρνοι,
 ἔτε εἰδωλόλατραι, ἔτε μοιχοί, ἔτε
 μαλακοί, ἔτε ἀρσενοκοῖται, 10 ἔ-
 τε κλέπται, ἔτε πλεονέκται, ἔτε
 μέθυσοι, ἔτε λοιδόροι, ἔχ' ἄρπαγες
 βασιλείαν Θεοῦ καὶ κληρονομίαι.

11 Καὶ ταῦτά πινες ἦτε· ἀλλὰ
 ἀπελύσασθε, ἀλλὰ ἡγιασθήτε, ἀλ-
 λά ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ
 Κυρίου Ἰησοῦ καὶ Χριστοῦ, καὶ ἐν τῷ
 πνεύματι τοῦ Θεοῦ ἡμεῶν. 12 Πάν-
 τα μοι ἔξεστιν, ἀλλ' ἔ πάντα συμ-
 φέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ
 ἐγὼ ὑποτασσάμην ὑπὸ τῷ πν.

cause ye go to Law one with
 another? why do ye not ra-
 ther take wrong? why do ye
 not rather suffer your selves to
 be defrauded?

8 Nay, you do wrong and
 defraud, and that * Brethren.

9 Know ye not, that the
 Unrighteous shall not inherit
 the Kingdom of God? Be not
 deceiv'd: neither Fornicators,
 nor Idolaters, nor Adulterers,
 nor Effeminate, nor Abusers of
 themselves with Men,

10 Nor Thieves, nor Cove-
 tous, nor Drunkards, nor
 Railers, nor Extortioners, shall
 inherit the Kingdom of God.

11 And Such were some of
 you: but ye are wash'd, but ye
 are sanctified, but ye are justifi-
 ed in the Name of the Lord
 Jesus * Christ, and by the Spirit
 of our God.

12 All things are lawfull
 * for me, but All things are not
 expedient; All things are law-
 full for me, but I will not be
 brought under the power of
 any.

13

PARAPHRASE.

Right as to go to Law one with another at all. Why do ye not rather
 take wrong? why do ye not rather suffer your selves to be defrauded
 as more agreeable to a true Christian temper? 8 Nay it is plain by the
 (y) Man's having his Father's Wife, that ye do wrong and defraud
 and that your Christian Brethren. 9 Know ye not, you who are
 Knowing and Wise in Christ, that the Unrighteous shall not inherit the
 Kingdom of God? And if ye know this, be not deceiv'd by your New
 Teachers to think any thing that is inconsistent with the forementioned
 General Truth. For thence it follows, that neither Fornicators, nor
 Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves
 with Men, 10 nor Thieves, nor Covetous, nor Drunkards, nor Railers

nor Extortioners, (*All these being only several sorts of Unrighteous Men,*) shall inherit the Kingdom of God.

11 And such were some of you: but ye are wash'd, *i. e. your former sins are wash'd away or forgiven at your Baptism*; but ye are sanctified, *i. e. made Saints or Members of Christ's Church, and as such ought now to follow after Holiness and Purity of Life*; but ye are justified, *i. e. put into a state of Justification*, in the Name of the Lord Jesus Christ and by the Spirit of our God, *without being under any obligation to observe any of the Mosaical Rites.* 12 However you are to understand aright such your Christian Freedom; neither will it hence follow, (as some pretend among you) that as it is lawfull for Christians to eat any Meat, so it is lawfull for them to make use of any Woman; which they ground on this opinion, that the Body is made for the use of Women, as the Belly for Meats. Their Argument in short stands thus: All things indifferent in their Own Nature are Lawfull for Christians: But as the Eating of this or that Meat, so the Use of this or that Woman, is indifferent in its Own Nature. Therefore as the former so the latter, is lawfull for Christians. In answer to which Argument I observe first with reference to the Major Proposition, that All things indifferent in their Own Nature are Lawfull for me being a Christian, but however All things thus Lawfull for me are not Expedient for me. For instance, tho' it be Lawfull for me to eat any sort of Meat, yet surely it is not Expedient for me to eat Such Meat as will not agree with my Stomach, and so will prejudice my Bodily Health. And therefore it is much more Expedient for me Not to eat any Meat, whereby I may wound the Conscience of a Weak Brother, and so prejudice his Spiritual Health. In like manner, supposing the promiscuous Use of Women to be indifferent in its own Nature, and so lawfull for me in it self; yet there may be Reasons, which may make it Expedient for me not to use my Liberty in this case; namely the Consideration of giving Offence thereby to Others that may not be satisfied of the Lawfulness thereof. Again, All things indifferent in their Nature are Lawfull for me, but however I ought, if I would act but with Common Prudence, to take care, and therefore I will take care not to be brought, by indulging my self in the Enjoyment of them, under the Power of Any Such indifferent thing, so as not to be able to Refrain from it when it becomes Expedient: forasmuch as otherwise I should but Enslave my self by a misuse of my Christian Liberty. Wherefore supposing Fornication or

XVIII.
St Paul sets forth the Sinfulness of Fornication, at least in a Christian, answering some Objections to the contrary.

ANNOTATIONS.

V. 8. † So Alex. Clerm. MSS. Vulg. Vers. and Cyprian, Ambrose.

V. 10. † Os is omitted in Alex. and Clerm. MSS. &c.

V. 11. † So it is read in Clermont MSS. and all the Ancient Versions, &c.

(y) That the Wrong here spoken of, is to be refer'd to, or do's imply the Fornicator's taking and keeping his Father's Wife, the Words of St Paul, 2 Cor.

7. 12. are a sufficient Evidence, as is well observ'd by Mr Lock.

V. 20.

TEXT.

TRANSLATION.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ αὐτῶν καὶ ταῦτα καταργήσῃ. τὸ δὲ σῶμα ὃ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι.

14 Ὁ δὲ Θεὸς καὶ τὸν Κύριον ἡγάγε, καὶ ἡμᾶς ὑψήσῃ διὰ τῆς δυνάμεως αὐτοῦ.

15 Οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν, μέλη Χειρῶν ὄντι; ἄρα οὖν τὰ μέ-

λη τῷ Χειρὶ, ποιήσω πέρνης μέλη; μὴ γένοιτο.

16 Ἡ ὃν οἶδατε ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμα ὄντι; Ἐσοῦμαι γάρ, φησὶν, οἱ δύο εἰς σάρκα

μίαν. 17 Ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἐν πνεύμα ὄντι.

18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἔκτος ὃ σῶματος ὄντι.

ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνῃ.

19 Ἡ οὐκ οἶδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τῷ ἐν ὑμῖν ἁγίου Πνεύματος ὄντι, ὃ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὶ ἑαυτῶν;

20 Ἡγοράσθητε ᾧ τιμῇ. δοξάσατε δὲ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν†.

13 Meats for the Belly, and the Belly for Meats: * and God shall destroy both it and them. Now the Body is not for Fornication, but for the Lord; and the Lord for the Body.

14 And God has rais'd up the Lord, and will also raise up us by his own power.

15 Know ye not, that your Bodies are the Members of Christ? shall I then take the Members of Christ, and make them the Members of an harlot? God forbid.

16 What, know ye not, that he who is join'd to an harlot, is One Body? for Two, says he, shall be One Flesh.

17 But he that is join'd unto the Lord, is One Spirit.

18 Flee Fornication. Every Sin that a man do's, is without the Body: but he that commits fornication, sinneth against his own Body.

19 What, know ye not that your Body is the Temple of the Holy Ghost, that is in you, which ye have of God, and *that* ye are not your own?

20 For ye are bought with a price: therefore glorify God in your Body.

Κεφ. 6.

ANNOTATIONS.

V. 20. † Καὶ ἐν τῷ σώματι ὑμῶν &c. is not read, either in the two most Ancient MSS. viz. Alex. and Clerm. not yet in Vulg. Lat. Version or Ethiopick. Indeed the Argument St Paul is here upon, relating only to the Body, it seems most probable, that the Apostle's inference was no more Originally than this, viz. *Therefore glorify God in your Body*; and that what follows, *And in your Spirit &c.* has been added since by some other hand, by way of supplying what seem'd wanting in the Apostle's Rule.

(2) Gen. 2. 24. (a) It is evident that the Construction runs thus: Ἡ ἐκ οἰδωσι, ὅτι τὸ σῶμα ὑμῶν &c. — καὶ (ἐν) ἐκ ἐστὶ ἑαυτῶν.

PARAPHRASE.

the promiscuous use of Women to be lawfull in it self, yet it may be Prudent for me to abstain from it, that I may approve my self not to be a mere slave to my Lusts. But I come now to speak to the Minor Proposition and to shew the Falsity thereof, by shewing the Falsity of that Opinion whereon it is grounded, viz. that the Body is made for Fornication or the promiscuous use of Women, as the Belly is for the promiscuous use of Meat. 13 'Tis true indeed that Meats are made purposely for the Belly, and the Belly for Meats, and therefore God shall destroy or put an end to both it and them. But Now the Body is not made purposely to be joy'd to a Woman, much less for Fornication, but for a much Nobler End, for the Lord, to be a Member of Him, and agreeably hereto the Lord is for the Body, i. e. Christ has taken a Body or partaken of our Nature, that he might be Our Head. 14 And therefore the Body is not to cease with the use of Women, as is the Belly with the use of Meat; but God has rais'd up the Body of the Lord from Death to a state of Immortality, and will also raise up the Bodies of Us from Death to a state of Immortality, by his Own infinite Power which is thus able to raise up our Dead Bodies, as it was at first to create them. 15 Know ye not, you who are so Knowing and Wise in Christ, that your Bodies, as ye are Christians, are the Members of Christ? shall I then so debase them, as to take the Members of Christ, and make them the Members of an Harlot? God forbid. 16 For what, Know ye not, you who are so Knowing and Wise in Christ, that he who is join'd to an Harlot, thereby is become as One Body with Her in the sight of God? for Two, (z) says he, i. e. God speaking of the Copulation of Man and Woman, by that Act shall be esteem'd as One Flesh or Body. 17 But further yet, he that is join'd to the Lord by becoming a Christian, thereby becomes not only a Member of Christ's Body, but also is One with Christ in Spirit, viz by partaking of that One Spirit of Christ, which unites his Members to him their Head. 18 The natural Inference from what has been said is this, that we ought in a special manner to flee Fornication. Every other Sin that a Man do's, is without any proper Debasement of the Body and debases only the Soul; but he that commits Fornication, sinneth against his Own Body as well as against his Soul, by Debasing his Body and Degrading it from the Dignity and Honour it was design'd to; making That the Member of an Harlot which was made to be a Member of Christ. 19 Again What, know ye not, you who are so Knowing and Wise in Christ, that your Body is the Temple of the Holy Ghost, which is in you, and which ye have of God, whence follows what before (Chap 3. 17.) I have observ'd to you, viz. that your Body as being the Temple of God is Holy, or set apart for his Service and Honour; inasmuch that whoso defiles the Temple of God, i. e. the Body, as do's every Fornicator, him shall God finally destroy without Repentance. And what lastly, know ye not, (a) that ye are Not your Own? 20 For ye are bought with a price, i. e. the precious Blood of Christ: Therefore you are.

ζ'. Περὶ δὲ ὧν ἐγράφατέ μοι
καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτε-
σθαι. 2 Διὰ δὲ τὰς πορνείας ἔχα-
ρος τὴν ἑαυτῆς γυναικὰ ἔχεται, καὶ
ἐχάσῃ τὴν ἰδίαν ἀνδρα ἔχεται. 3 Τῇ
γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ὑπο-
δίδωται ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
ἀνδρί. 4 Ἡ γυνὴ τῷ ἰδίου σώμα-
τι οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ
ὁμοίως δὲ καὶ ὁ ἀνὴρ τῷ ἰδίου σώ-
ματι οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.
5 Μὴ ὑποπερεῖτε ἀλλήλους, εἰ μὴ
πρὸς ἑκαστοῦ συμφώνου πρὸς κυρίον,
ἵνα ὑποτάσσῃτε τῇ ὁδοῦ τοῦ κυρίου καὶ
πάλιν ὅτι τὸ αὐτὸ συνέρχησθε, ἵνα
μὴ πειράσῃ ὑμᾶς ὁ Σατανᾶς διὰ
τὴν ἀκραιφνήτητα ὑμῶν. 6 Τὸ δὲ
λέγω κατὰ συγγνώμην, οὐ κατ' ὅτι
παγγινώσκω. 7 Θέλω γὰρ πάντας ἀν-
θρώπους εἶναι ὡς καὶ ἑμαυτὸν ἀλλ'

Chap. VII.

Now concerning the things
ye wrote unto me: It is good
for a man not to touch a Wo-
man.

2 Nevertheless, to avoid For-
nication, let every man have
his own wife, and let every
woman have her own husband.

3 Let the husband render
to the wife * what is due, and
likewise also the wife unto the
husband.

4 The wife has not power
of her own body, but the hus-
band: and likewise also the
husband has not power of his
own body, but the wife.

5 Defraud you not one the
other, except it be with con-
sent for a time, that ye may
give your selves to * Prayer;
and come together again, that
Satan tempt you not for your
Incontinency.

6 But I speak this by * way
of permission, not * by com-
mandment.

7 For I would that All men
were even as I my self: but

ἐχάρη

ANNOTATIONS.

V. 3. † Τὴν ὀφειλὴν is the Reading in Alex. and Clerm. and some other MSS.
as also in Vulg. Lat. and Ethiop. Version; and in Clemens Alexandr. Origen,
Tertullian, Cyprian, Ambrose, Jerom, &c. So that it is not to be doubted,
but it is the True Original Writing; and that the Reading we now have, viz.
τὴν ὀφειλὴν ὑποδίδωται has been substituted in the stead of the Other, either by way of
Explication only, or else because it was fancied by some Over-scrupulous Per-
son as a more Modest Expression.

V. 5. † Τῇ ὁδοῦ τοῦ κυρίου is not read in Alex. or Clerm. or several other MSS. nor
yet in Vulg. Lat. and Ethiop. Versions; nor in Clem. Alexandr. Origen, Chry-
sostom, Theophylact. Cyprian, Jerom, &c. It is not improbable that it has
been added by way of Explication; whereas the Apostle did not mention ex-
plicitly Fasting, as being what was well enough known in Those days to accom-
pany the more solemn Times of Prayer or Devotion.

P A R A P H R A S E.

are not at your Own Disposal but are bound to glorify God in your Body as well as in your Spirit. And what I have here said under this First Section, is abundantly sufficient to Convince you, of the great Unreasonableness, of your so much Admiring your New Teacher or Teachers, and of preferring them so much before Me, and running thereupon into Divisions and Parties; especially since it is so plain for you to see, how grossly you have been Misled by Them as to the Case of the Fornicator; and how little Knowing you are really in Christ, notwithstanding you are made to believe, you are so Knowing and Wise above Us in matters of Religion.

S E C T I O N II.

Wherein St Paul lays down Directions relating to Matrimony: taking Occasion by the way to observe, that Christianity alters nothing as to Mens Civil Estates, but leaves them under the same Obligations, they were under, before their Conversion.

Chap. VII. I proceed now to give you Answers concerning the several things ye wrote unto Me. And first as to Matters relating to Matrimony. I must tell you, that it is Good, i. e. most Convenient for a Man not to touch, i. e. be married to a Woman. 2 Nevertheless, supposing he has not the Gift of Continency, in order to avoid Fornication, let every such Man have his Own Wife, and let every such Woman have her own Husband. 3 And also let the Husband render to the Wife what is Her Due according to the End of Matrimony, and likewise also the Wife unto the Husband what is His due. 4 For you are to know, that the Wife has not Power of her own Body, so as to refuse the Husband what is his Due, but the Husband has Power of Her Body as to the End of Matrimony, when he finds it requisite; and likewise also the Husband has not Power of his Own Body, so as to refuse the Wife what is her Due, but the Wife has the same Power of his Body in this Case. 5 Defraud you not; whoever are Man and Wife, one the other, i. e. be not Wanting one to the other in this matter, except it be with the consent of Both Parties for a time or at a Solemn Season of Devotion, that ye may give yourselves, during the said Season, more Attentively to Prayer, i. e. the extraordinary Acts of Religion practis'd at such solemn Seasons, among which is generally That of Fasting; and after the Solemn Time is over, come together again and use your former Conjugal Freedom, that Satan tempt you not for your Incontinency, i. e. that the Devil, by reason of your not being able to contain, take not occasion to tempt you to violate the Marriage-bed. 6 But I speak this of Marriage by way of Permission, i. e. as what God permits or allows of to avoid Fornication, not by way of Commandment, i. e. not as if God commanded All to marry. 7 For, in respect to Religion only, I would that All men were Unmarried, even as I my self:

I.
An Unmarried State is to be preferred before a Married, by such as have the Gift of Continency: but such as have not, ought to Marry, and behave themselves according to the Directions here given.

TEXT.

TRANSLATION.

ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ,
ὅς μὴ οὕτως, ὅς δὲ οὕτως. 8 Λέγω
δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις·
Καλὸν αὐτοῖς ἔστιν, ἐὰν μείνωσι ὡς
καὶ γὰρ 9 Εἰ δὲ ὅτε ἐγκρατεύον-
ται, γαμυσάτωσαν· κρεῖσσον γάρ ἐστι
γαμῆσαι, ἢ πυρρῶσαι. 10 Τοῖς δὲ
γαμυμένοις ὡς ἐγγέλλω οὐκ ἐγὼ,
ἀλλ' ὁ Κύριος, ἡ κυαῖνα ὡς ἀν-
δρὸς μὴ χωρισθῆναι. 11 Εὰν δὲ ἡ
χωρισθῇ, μετέτω ἀγαμος, ἢ πάλιν ἀν-
δρὶ καταλλαγήτω καὶ ἁνδρα κυαῖνα
μὴ ἀφίεναι.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω,
οὐχ ὁ Κύριος· Εἴ τις ἀδελφὸς κυ-
αῖνα ἔχει ἃ πιστοῖ, καὶ αὐτὴ συνδου-
δεκὴ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφί-
ετω αὐτήν. 13 Καὶ ἡ γυνὴ ἣ τις ἔχει
ἁνδρα ἃ πιστοῖ, καὶ αὐτὸς συνδουδεκὴ
οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω αὐ-
τήν. 14 Ἡγάσθη γὰρ ὁ ἁνὴρ ὁ ἃ-
πιστος ὡς τῇ ἁπιστῇ κυαῖνῃ· καὶ
ἡγάσθη ἡ γυνὴ ἡ ἃπιστος ὡς τῷ
ἁνδρὶ πιστῷ. ἐπεὶ ἅρα τὰ τέκνα

every man has his proper gift
of God, one after this manner,
another after that.

8 I say therefore to the Un-
married and Widows; It is
good for them if they abide
even as I.

9 But if they cannot con-
tain, let them marry: for it is
better to marry than to burn.

10 And to the Married
*command not I, but the Lord:
Let not the Wife depart from
her husband.

11 But and if she depart,
let her remain unmarried, or
be reconcil'd to her husband:
And let not the husband break
company with his wife.

12 But to the rest speak I,
not the Lord: If any Brother
has a wife that believes not,
and she be pleas'd to dwell with
him, let *him not break com-
pany with her.

13 And the *wife which
has an husband that believes
not, and he be pleas'd to dwell
with her, *let her not break
company with him.

14 For the Unbelieving hus-
band is sanctified by the Be-
lieving wife; and the Unbe-
lieving wife is sanctified by the
Believing husband: else were

ANNOTATIONS.

V. 14. † Πιστῇ is read in the Clermont and other MSS. as also in Vulg. Lat.
and Syr. Versions; and in Tertull. Ambrose, &c.

Ibid. † So it is read in Vulg. Lat. and Syr. Versions; and in Iren. Tertull.
Ambrose, Jerom, &c. and this seems to be the Original Reading, as rightly an-
swering to the τῇ πιστῇ κυαῖνῃ.

(6) See Matt. 5. 32. and 19. 6, 9.

(c) As

P A R A P H R A S E.

but Every man has his Proper Gift of God, one after this manner, another after that, and accordingly every one is to direct himself in this case, as he has or has not the Gift of Continency. 8 I say therefore to the Unmarried and Widows, that in my Opinion it is Good or Expedient for them, if they abide Unmarried, even as I am. 9 But if they cannot contain, let them marry; for it is Better to Marry than to Burn; i. e. the Inconveniencies of Marriage are to be undergone rather than Such sinfull Imaginations or Practices as arise from the Flames of an Ungovernable Lust. 10 And to the Married command not I, but the Lord: (b) Let not the Wife depart, i. e. be separated by Divorce from her Husband. 11 But and if she depart, let her remain Unmarried, or be reconcil'd to her Husband. And in like manner let (c) not the Husband break company with his Wife.

12 But to the Rest you mention'd to me, viz. such as are married to Unbelievers, speak I this as my Advice, not as a Commandment of the Lord: If any Brother has a Wife that believes not, and she be pleas'd to dwell with him, let Him not (c) break Company with Her. 13 And in like manner the Believing Wife which has an Husband that believes not, and he be pleas'd to dwell with her, let Her not break (c) company with him. 14 You need have no scruple in this matter, for the Unbelieving Husband or Wife can be no more refus'd what is their Conjugal Due, than if they were believers. For (d) in this case God of his Goodness interprets the matter in the most Favourable Sense, that is, the Believing Husband is not esteem'd by God as made Unholy by becoming One with the Unbelieving Wife; but on the contrary the Unbelieving Husband is esteem'd by God as Sanctified or made Holy by becoming One flesh with the Believing Wife, I mean so far as to Conjugal Duties, or so as that the Believing Wife is not esteem'd by God as Defiled or Guilty of any Sin in performing all Conjugal Duties to her Unbelieving Husband in the same manner, as if he were a Christian; and in like manner the Unbelieving Wife is Sanctified by the Believing husband: And that what I now say, is agreeable to the Truth of the Gospel afore preach'd unto you by me, is evident from this Consideration, that else were

II.
Believing and Unbelieving Husband and Wife ought not to forsake one the other.

A N N O T A T I O N S.

(c) As it has been several times afore observ'd by me, that Our English Translation should be made as near as may be to Answer to the Original; so it is agreeably hereto observ'd by Mr Lock, that the same Original word *ἀφίστα* being apply'd in these two Verses both to the Man and the Woman, seems to denote the Same Power and the Same Act of Dismissing in both, and therefore ought to be in both places translated alike, and consequently, by such an Expression as may be fitly apply'd to both, as is That us'd in the Paraphrase.

(d) That the Primitive Christians had some such Doubts or Scruples as is here referr'd to by the Apostle, is of old observ'd by Tertullian in his Treatise of Monogamy.

TEXT.

TRANSLATION.

ὑμῶν ἀκάθαρτά ἐστι νῦν δὲ ἁγιά
 ἔστιν. 15 Εἰ δὲ ὁ ἀπίστ^{ος} χω-
 εῖζεται, χωρίζεσθω. ὃ δεδούλω-
 ται ὁ ἀδελφός ἢ ἡ ἀδελφή σὺν
 τοῖς ἑαυτοῦ τοῖς. σὺν δὲ εἰρήνῃ κέκλη-
 κεν ἡμᾶς ὁ Θεός. 16 Τί γὰρ οἶ-
 δας, γυναῖκα, εἰ τὸν ἄνδρα σώσεις;
 ἢ πὶ οἶδας, ἄνερ, εἰ πῶς γυναῖκα
 σώσεις.

17 Εἰ μὴ ἐχάτω ὡς ἐμέλει
 ὁ Θεός, ἕκαστος ὡς κέκληκεν ὁ Κύ-
 ρι^{ος}, οὕτω περιπατεῖτω. Καὶ οὕ-
 τως ἐν ταῖς ἐκκλησίαις πάσαις δια-
 τάσσομεν. 18 Περιτεμνόμε^{νος} τις
 ἐκλήθη; μὴ ὀπαισάσθω. σὺν ἀκρο-
 βυστία τις ἐκλήθη; μὴ περιτεμνέ-
 σθω. 19 Ἡ περιτομή ὅθεν ἐστίν,
 καὶ ἡ ἀκροβυστία ὅθεν ἐστίν, ἀλλὰ
 τήρησις ἐντολῶν Θεοῦ. 20 Ἐκαστος
 σὺν τῇ κλήσει ἢ ἐκλήθη, ἐν κυ-
 ρίᾳ μενέτω. 21 Δούλ^{ος} ἐκλήθη;
 μή σοι μελέτω. ἀλλ' εἰ καὶ δύνα-
 σαι ἐλεύθερος γενέσθαι, μᾶλλον ἡ-
 σῶσαι. 22 Ὁ γὰρ ἐν Κυρίῳ κληθεὶς
 δούλ^{ος}, ἀπελεύθερ^{ος} Κυρίου ἐστίν.

your Children unclean, but
 now are they holy.

15 But if the Unbelieving
 depart, let him depart. A Bro-
 ther or a Sister is not under
 bondage in such cases: but God
 has call'd us to peace.

16 For what knowest thou,
 O Wife, whether thou shalt
 save thy husband? or what
 knowest thou, O Husband,
 whether thou shalt save thy
 wife?

17 But as God has distribut-
 ed to every man, as the Lord
 has call'd every one, so let him
 walk. And so I ordain in All
 Churches.

18 Is any man call'd being
 Circumcis'd? let him not be-
 come Uncircumcis'd: is any
 man call'd in Uncircumcision?
 let him not become Circumcis'd.

19 Circumcision is nothing
 and Uncircumcision is nothing,
 but the Keeping of the Com-
 mandments of God.

20 Let every man abide in
 the same Calling, wherein he
 is call'd.

21 Art thou call'd being a
 * Bond-servant? care not for
 it; but if thou mayst be made
 free, use it rather.

22 For he that is call'd in
 the Lord, being a * Bond-man,
 is the Lord's Freed-man: like-

ομοίως

ANNOTATIONS.

(e) That such Means were found out, and us'd by some Jews, is evident from
 1 Maccab. 1. 15. where it is said, that some of the People made themselves Un-
 circumcis'd, &c.

(f) So δούλος is properly to be understood and render'd here, that it may the
 better answer to the Free-man or Freed-man oppos'd thereto; where note, that
 ἐλεύθερος

PARAPHRASE.

were your Children, *i. e.* Such Children among you as are born of One Believing and One Unbelieving Parent Unclean, *i. e.* Heathens in the sight of God, but Now under the Gospel are they esteem'd for the sake of the Believing Parent as Holy, *i. e.* such as have by Birth a Title or Claim to be admitted into Covenant with God, and are to be admitted as Members of the Christian Church by Baptism the outward Rite appointed by God for Visibly and Actually admitting them into the said Church.

15 But if the Unbelieving Party, whether Husband or Wife, depart or separate from the Believing, let him or her depart. A Brother or a Sister, *i. e.* the Believing Husband or Wife is not under Bondage in such cases to the Unbelieving Wife or Husband, *i. e.* is not subjected or enslav'd so far to the Unbelieving Party by virtue of Matrimony, as to comply in any thing that is inconsistent with Christianity: but however and above all it is to be remember'd, that by Calling us to the Gospel God has call'd us to Peace, *i. e.* the Believing is to do the Utmost that is consistent with Christianity to live Peaceably with the other. 16 For what knowest thou, O Wife, whether thou shalt, *i. e.* but that thou may'st be the Happy means, by living Peaceably with thy Husband, to convert and so to save thy Husband? or what knowest thou, O Husband whether thou shalt save thy Wife?

17 But on this occasion let me give you this General Rule, as God has distributed to Every man, as the Lord has call'd Every one, so let him walk, *i. e.* let Every one continue and go on Contentedly in the same state wherein he was when he was Converted to Christianity, and not look on himself as set Free from it by his becoming a Christian; and so ordain I, as a General Rule, in All Churches planted by me. 18 For example: Is any man call'd, *i. e.* converted to Christianity being Circumcis'd? let him not use means to become (e) Uncircumcis'd? Is any man call'd in Uncircumcision? let him not become Circumcis'd. 19 Circumcision is nothing, and Uncircumcision is nothing, which renders us more or less Acceptable in the sight of God, but the Keeping of the Commandments of God is That Alone which renders us thus Acceptable. 20 Wherefore let every man abide in the same Calling, wherein he is call'd; forasmuch as Christianity gives no one any New Privilege to change the State, or put off the Obligations of Civil Life, which he was in before. 21 Art thou call'd being a (f) Bond-servant? care not for it as if thou wert ever the less a Christian on that account; but if thou mayst be lawfully made Free, use it, *i. e.* obtain thy Freedom rather, as more advantageous for thy Service of God. 22 I say, if thou art call'd being a Bond-man, care not for it; for he that is call'd in the Lord, *i. e.* converted to Christianity, being a Bond man, is the Lord's (f) Freed-man, as being by him Freed from the Bondage of Sin: Like-

III.
Christianity alters nothing in Men's Civil Estates, but leaves them under the same Obligations they were under before.

wife

TEXT.

TRANSLATION.

ὁμοίως καὶ ὁ ἐλευθερὸς κληθεὶς,
δοῦλός ἐστι Χριστοῦ. 23 Τιμῆς ἡγο-
ράσθητι· μὴ γίνεσθε δοῦλοι ἀνθρώ-
πων. 24 Ἐκαστὸς ἐν ᾧ ἐκλήθη,
ἀδελφοί, ἐν τούτῳ μενέτω ὡς πρὸς
Θεῶν.

25 Περὶ δὲ τῆς παρθένων ὁπι-
ταγὴ Κυρίου ἔκ ἔχω· νόμιμὸν δὲ
δίδωμι ὡς ἡλεημένῳ ὑπὸ Κυρίου
πιστὸς εἶναι. 26 Νομίζω οὖν τούτο
καλὸν ὑπάρχειν ἂν τι εἰσε-
σαν ἀνάγκῃ, ὅτι καλὸν ἀνθρώπῳ
τὸ ἔσθαι εἶναι. 27 Δέδωκα γυναῖ-
κί, μὴ ζητῆ λύσιν. λέλυσαι ὑπὸ γυναι-
κός; μὴ ζητῆ γυναῖκα. 28 Εἰ
δὲ καὶ γάμος, οὐχ ἡμαρτε· καὶ
εἰ γάμος ἢ παρθένα, οὐχ ἡμαρ-
τε· θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ
βιωῦντες. ἐγὼ δὲ ὑμῶν φείδομαι.
29 Τούτο δὲ φημὶ, ἀδελφοί, ὅτι καί-
ρις σμικρὰ ἡμεῖς· τὸ λοιπὸν ἔστιν,
ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς
μὴ ἔχοντες ᾧσι· 30 καὶ οἱ κλαί-
οντες, ὡς μὴ κλαίοντες· καὶ οἱ
χαίροντες, ὡς μὴ χαίροντες· καὶ
οἱ ἀγροάζοντες, ὡς μὴ κατέχοντες·
31 καὶ οἱ χρώμενοι τῷ κόσμῳ τέ-
τῃ, ὡς μὴ καταχρώμενοι ὡς
γὰρ τὸ σχῆμα τῷ κόσμῳ τέτῃ.

wife also he that is call'd being
a Free-man, is Christ's Bond-
man.

23 Ye are bought with a
price: be not ye * the Bond-
servants of Men.

24 Brethren, let every man,
wherein he is call'd, therein
abide with God.

25 Now concerning Virgins
I have no Commandment of
the Lord: but I give my judg-
ment, as one that has obtain'd
mercy of the Lord to be faith-
full.

26 I suppose therefore that
this is good for the present dis-
tress, *I say*, that it is good for
a man so to be.

27 Art thou bound unto a
Wife? seek not to be loos'd.
Art thou loos'd from a wife?
seek not a wife.

28 But and if thou marry,
thou hast not sinn'd; and if
a Virgin marry, she has not
sinn'd: nevertheless such shall
have trouble in the flesh: but
I spare you.

29 But this I say Brethren,
the time is short. It remains,
that both they that have wives,
be as tho' they had none,

30 And they that weep, as
tho' they wept not; and they
that rejoyce, as tho' they re-
joyc'd not; and they that buy,
as tho' they possess'd not.

31 And they that use this
World, as not abusing it: for
the fashion of this World passeth
away.

P A R A P H R A S E.

wife also he that is call'd being a Free-man, is Christ's Bond-man, *entirely under his Command and Dominion.* 23 *For as Slaves or Bond-men are bought in the Markets by a Price pay'd down for them, so ye are bought with a price pay'd for you by Christ: wherefore be ye not the Bond-servants of Men, when you can avoid it Lawfully.* 24 *Otherwise, Brethren, let every man, that can't lawfully alter the Condition, wherein he was call'd, i. e. converted, therein abide, (as afore I said v. 20.) and how mean soever such his Condition be, let him know that he is never the less acceptable with God.*

25 Now concerning Virgins, *i. e. Such of either Sex as have never yet been married, but are in a state of Celibacy,* I have no express commandment of the Lord to lay before you: but I give my judgment, as one that has obtain'd mercy of the Lord to be Faithfull or Credible, and on whose judgment you may rely in the matter. 26 I suppose, *i. e. it is my Judgment,* therefore, that this, *i. e. a Single state of life* is good or preferable for the present distress or streights of the Church; I say, that it is good for a Man, *that is single,* so to be still. 27 *However art thou bound unto a Wife? Seek not to be loos'd on the account of what I say concerning the preferency of a single life. And on the other hand, art thou loos'd from a Wife? Seek not a Wife.* 28 But and if thou marry thou hast not sinn'd; and if likewise a Virgin marry, she has not Sinn'd thereby: nevertheless such as thus marry, shall have more trouble in the Flesh, *i. e. World thereby; especially in this Distress of the Church.* But I am willing to spare you what lies in me, namely by not representing to you at large, how little Enjoyment Christians are like to have from a Married life in the present State of the Church, and so I add no more, but leave you the Liberty of Marrying. 29 But yet this I must say or tell you, Brethren, the Time for enjoying Husbands and Wives is but short at present, I (g) foreseeing a severe Persecution approaching. It remains, *that be that as it will, whether a Persecution is falling upon the Church or not, it is certain, that both they that have Wives, ought to be as tho' they had none, not setting their Hearts upon them, at least in a too high degree;* 30 and they that weep, as tho' they wept not; and they that rejoyce, as tho' they rejoyc'd not; and they that buy, as tho' they possess'd not: *All these things are to be done with Resignation and a Christian Indifferency.* 31 And they that use this World, as not abusing it by being too Intent upon it, or enjoying it Intemperately: for the Fashion of this World passeth away, *the Scene of things is always changing, and nothing can be* relied

IV.
Directions concerning Virgins, or such as have never been yet married.

A N N O T A T I O N S.

ἐλεύθερος or a Free-man is one so born, but *ἀπελευθερωμένος* is one, not Free-born, but made Free by his Master.

(g) It seems not improbably suppos'd by some, that St Paul wrote this, out of a Prophetical Forefight of the approaching Persecution under Nero.

32 Θέλω δὲ ὑμᾶς ἀμειμνᾶς εἶναι.
 Ο ἄγαμ^Θ μειμνᾶ τὰ τῷ Κυρίῳ,
 πῶς † ἀρέσῃ τῷ Κυρίῳ. 33 ὁ δὲ
 γαμήσας μειμνᾶ τὰ τῷ κόσμῳ,
 πῶς † ἀρέσῃ τῇ γυναικί. 34 Με-
 μείσται ἡ γυνὴ καὶ ἡ παρθέ^Θ.
 Η ἄγαμ^Θ μειμνᾶ τὰ τῷ Κυ-
 ρίου, ἵνα ἡ ἀγία καὶ σώματι καὶ
 πνεύματι. ἡ δὲ γαμήσασα μεριμνᾶ
 τὰ τῷ κόσμῳ, πῶς ἀρέσῃ τῷ ἀν-
 δρί. 35 Τὸ τοῦτο δὲ πρὸς τὸ ὑμῶν
 αὐτῆς συμφέρον λέγω· οὐχ ἵνα βρό-
 χον ὑμῖν ὀπιβάλλω, ἀλλὰ πρὸς
 τὸ εὐχρημον καὶ † εὐπάρεδρον τῷ
 Κυρίῳ ἀποσώσας. 36 Εἰ δὲ τις
 ἀσχημονεῖν ὅτι πῶς παρθένον αὐτοῦ
 νομίζει, ἐὰν ἡ ὑπερακμ^Θ, καὶ
 οὕτως ὀφείλει γίνεσθαι· ὁ γέλοι,
 ποιῶν οὐχ ἀμαρτάνει † γαμεί-
 τω. 37 Ὅς δὲ ἐσηκέν ἐδραϊ^Θ, ἐν
 τῇ καρδίᾳ, μὴ ἔχωι ἀνάγκην,
 ἡγουσὶαν δὲ ἔχει πρὸς τῷ ἰδίῳ θε-
 λήματι^Θ, καὶ τὸ τοῦτο κερικεν εἰ τῇ
 καρδίᾳ αὐτοῦ, τῷ τηρεῖν πῶς ἑαυ-
 τῷ παρθένον, χαλῶς ποιῇ. 38 Ὡς
 καὶ ὁ † γαμίζων πῶς ἑαυτοῦ παρ-
 θένον, χαλῶς ποιῇ· ὁ δὲ μὴ † γα-
 μίζων, κρεῖσσον ποιῇ.

32 *Now I would have you
 without carefulness. He that
 is unmarried, careth for the
 things * of the Lord, how he
 may please the Lord :

33 But he that is married,
 careth for the things of the
 World, how he may please his
 wife.

34 There is difference also
 between a Wife and a Virgin.
 * She that is unmarried careth
 for the things of the Lord, that
 she may be holy both in body
 and spirit; but she that is mar-
 ried, careth for the things of
 the World, how she may please
 her husband.

35 And this I speak for
 your own profit; not that I
 may cast a snare upon you, but
 for that which is comely, and
 that you may attend upon the
 Lord without distraction.

36 But if any man thinks
 that he behaves himself un-
 comely toward his virgin, * if
 he pass the flower of his age,
 and need so require; let him
 do what he will, he sinneth
 not let him marry.

37 Nevertheless he that
 stands stedfast in his heart, hav-
 ing no necessity, but has power
 over his own will, and has so
 decreed in his heart, that he will
 keep his * Virginity, do's well.

38 So then he, * that becometh
 a Virgin, marries, do's well,
 but he that marries not, do's
 better.

PARAPHRASE.

relied on therein. 32 Now what I have here observ'd concerning an Unmarried State, as preferable to a Married one, is so observ'd because I would have you without Carefulness, *i. e.* free from those greater Cares of the World that attend a Married life. He that is Unmarried, careth, *i. e.* has more time and liberty to care for the things of the Lord, how he may please the Lord: 33 But he that is married careth, *i. e.* is more taken up with care for the things of the World, how he may please his Wife. 34 There is the like Difference also between a Wife and a Virgin. She that is unmarried, careth, *i. e.* has more opportunity to care for the things of the Lord, that she may be Holy both in Body in a more eminent Degree and in Spirit or Soul; but she that is married, careth, *i. e.* is more taken up with care for the things of the World, how she may please her Husband. 35 And this I speak for your own particular profit or advantage; not that I may cast a snare, *i. e.* lay a needless Restraint upon you, but for putting you in that way which is comely or most suitable to your profession of Christianity, and that wherein you may best attend upon the Lord without Distraction. 36 But if any man thinks, that he behaves himself Uncomely toward his Virgin, if he passes the flower of his Age, *i. e.* that he acts Unbecomingly, (b) with respect to the Receiv'd Notions of Mankind, in keeping his Virginity or living Unmarried till he is past the Flower of his age; and if his Case be further such, that Need to require that he should marry, he finding himself not able to Contain, let him do, what he will; he sinnes not: let him marry. 37 Nevertheless he that stands stedfast in his heart, having no Necessity to alter his former Intentions of living Unmarried, but has Power over his own Will, *i. e.* finds he can refrain from Marriage if he will, and has so decreed in his heart, that he will keep his Virginity, do's well. And what has been said (v. 36 and 37.) of the Male Sex, is to be understood likewise of the Female Sex. 38 So then in short upon the Whole, He or She, that being a Virgin, marry's according to the foregoing directions, do's Well; but He or She that marries not, do's Better.

39 It

ANNOTATIONS.

V. 32. † So Alex. Clerm. and other MSS. as also Vulg. and Syr. Versions, &c.

V. 35. † So Alex. Clerm. and several other MSS. as also Clem. Alexandr. and Basil, Theodoret, Theophylact, &c.

V. 36. † So it is read in Clerm. and some other MSS. and in Vulg. Lat. and Syr. Versions, &c.

V. 38. † It is read *γαμίζον* in Alex. Clerm. and several other MSS. as also in Vulg. Lat. and Syr. and Ethiop. Versions, &c. And the phrase, *γαμίζον τὴν ἑαυτοῦ παρθένοιαν*, may I think very naturally be understood to denote the Marriage of a Man or Woman that is in their Virgin-state. And the not understanding it so, has been the Occasion of changing *γαμίζον* into *ἐνγαμίζον*.

(b) It is observ'd that, on account of the Precept to increase and multiply, the Jews thought themselves Oblig'd to marry at Twenty; and that they offended

TEXT.

39 Γυνὴ δεδεταί † ἐφ' ὅσον χρό-
νον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ
ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἔστιν, ὥς θέλη,
γαμηθῆναι, μόνον ἐν Κυρίῳ. 40 Μα-
καριώτερά δὲ ἔστιν, ἐὰν ἔγωγε μένη,
καὶ τιτὼ ἐμὴν γνώμην· δοκᾷ δὲ καὶ
τῷ πνεῦμα Θεοῦ ἔχειν.

Κεφ. η'. Περὶ δὲ τῶν εἰδωλοθύ-
των, οἶδαμεν ὅτι πάντες γινώσκοντες ἔχο-
μεν. ἡ γινώσκεις φυσικοῖς, ἡ δὲ ἀγά-
πη οἰκοδομεῖ. 2 Εἰ δὲ τις δοκεῖ
† ἐγνωκέναι τι, οὐπω ἐγνωκε κα-
τὰς δεῖ γινώσκειν. 3 Εἰ δὲ τις ἀγα-
πᾷ τὸν Θεόν, οὕτως ἐγνωσται ὑπὸ
αὐτοῦ.

4 Περὶ τῆς βρώσεως οὗτοι τῶν εἰ-
δωλοθύτων, οἶδαμεν ὅτι ὅσδ' ἐν εἰδω-
λον ἐν κόσμῳ, καὶ ὅτι ὅσδ' εἰς Θεὸς
† εἰ μὴ εἰς. 5 Καὶ γὰρ εἰπὲρ εἰς

TRANSLATION.

39 The wife is bound * as
long as her husband liveth: but
if her husband be dead, she is
at liberty to be married to
whom she will; only in the
Lord.

40 But she is happier, if she
so abide, after my judgment:
and I think also that I have
the Spirit of God.

Chap. VIII.

Now as concerning things
offer'd * in Sacrifice unto Idols,
we know that we all have
knowledge. Knowledge puff-
eth up, but Love edifies.

2 And if any man think
that he knows * something, he
knows nothing yet as he ought
to know.

3 But if any man love God,
the same is known of him.

4 As concerning therefore
the eating of things offer'd in
Sacrifice unto Idols, we know
that an Idol is nothing in the
World, and that there is no
* God but One.

5 For tho' there be that are
λεγομένοι

ANNOTATIONS.

against the Law, if they did not so; and that such as neglected the said Pre-
cept were guilty of Homicide or Murder. And likewise among the Heathens,
an Unmarried State was esteem'd Dishonourable. Some Light to this place
may be taken from *Eccles* 42. 9.

V. 39. † *Νόμος* is not read in Alex. Clerm. and some other MSS. nor in the
Ethiopic Version; nor in Clem. Alexandr. or Basil, or Origen; nor yet in Ter-
tullian, Cyprian, Jerom, &c. whence it follows that it was likewise not read in
the Old Latin Version. It is highly probable that it has been added from *Rom* 7. 2.

V. 2. † So Alex. and Clerm. and some other MSS. and Clemens Alexandr.

V. 4. † *Επιπρος* is not read in Alex. or Clerm. &c. MSS. or in Vulg. and Ethiop.
Versions; or in Irenæus, &c.

PARAPHRASE.

39 *It remains under this head only to add further, that the Wife is bound, as long as her Husband liveth, not to leave him; but if her Husband be dead, she is at liberty to be married, to whom she will, only in the Lord, i. e. only to a Christian.* 40 *But she is happier, if she so abide as she is, i. e. a Widow, after my Judgment. And I think also, that I have the Spirit of God to direct me in what I thus advise, and consequently that my Advice may be safely rely'd on by you, as such as will not misguide you.*

V.
Directions concerning the marriage of widows.

SECTION III.

Wherein St Paul states the Question concerning the Lawfulness of Eating things offer'd in Sacrifice unto Idols, shewing when they may, and when they may not be Lawfully eaten. And in this latter Case the Apostle dissuades them from Eating, partly by his Own practice of Not using his Christian Liberty to the Hurt of Others, partly by setting before them God's judgments on the Israelites of old, and other Considerations proper to the purpose.

Chap. VIII. Now as to the other part of your Letter, wherein you writ to me your Opinion and Practice, concerning things offer'd in Sacrifice unto Idols, we who abstain from eating things offer'd to Idols in order to avoid offending the Weak, know as well as others among you who act contrary, that an Idol is Nothing, i. e. no God in reality; for We all who thus abstain from eating things offer'd to Idols, have this Knowledge. But then the great Difference between Us and the Other Party lies in this, that We are duly sensible, that Christianity obliges us to have Regard in our Actions, not only to our Own Knowledge, but to the Good of Others: Knowledge puffeth up, i. e. of it Self is only apt to swell Men with Pride; but Love edifies, i. e. Love to God and consequently to our Neighbour, makes us have Regard to the Welfare of others in our Actions, and thereby makes us our selves to become truly Christians. 2 And therefore if any man think that he knows Something more than Others, viz. the Heathens and some Weak Christians, in thus knowing Idols to be no real Gods, he knows nothing yet as he ought to know, if he do's not so order his Knowledge, as not to be inconsistent with his Love to God and so to his Neighbour. 3 But if any man love God, and consequently his Neighbour, and therefore uses his Knowledge agreeable to such Love, the same is known or accepted of him, i. e. of God, as one that has True Knowledge.

I.
Christian Charity obliges the more Knowing Christians, to have Regard in their Actions not only to their Own Knowledge, but chiefly to the Spiritual Welfare of others.

4 As concerning therefore the Eating of things offer'd in Sacrifice unto Idols, We know (I say,) as well as others, that an Idol is Nothing, i. e. the Fictitious Gods, whose Images are in the Heathen Temples, are no Real Beings in the World, and that in Truth, or by Nature there is no God but One. 5 For tho' there be among the

II.
The Heathen Gods are No Real Beings, but meer Fictions; and therefore things offer'd to them being in reality offer'd to Nothing or to no Deity, the Eating thereof, consider'd in itself, may be consistent with our Christian Liberty.

TEXT.

TRANSLATION.

λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε
ἐπὶ † γῆς, (ὡσπερ εἰσι θεοὶ πολλοί,
καὶ κύριοι πολλοί.) 6 ἀλλ' ἡμῖν
εἷς Θεὸς ὁ πατήρ, ἐξ ὃ τὰ πάντα,
καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος
Ἰησοῦς Χριστός, δι' ὃ τὰ πάντα, καὶ
ἡμεῖς δι' αὐτόν. 7 Ἀλλ' ὅσα ἐν πα-
σιν ἡ γινώσκουσιν. τίνες δὲ τῇ συνειδήσει
τῷ εἰδῶλῳ ἕως ἄρτι, ὡς εἰδωλόθυτον
ἐαδίον, καὶ ἡ συνείδησις αὐτοῦ ἀσθεν-
ῆς οὕσα μολύνεται.

8 Βρῆμα δὲ ἡμᾶς ὁ παραινέσει
τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν,
πειρασώμεθα· οὔτε ἐὰν μὴ φάγω-
μεν, ὑπερβύμεθα. 9 Βλέπετε δὲ μή-
πως ἡ ἐξουσία ὑμῶν αὐτῇ ὀφθαλμο-
μα γίνηται τοῖς ἀδυνάτοις. 10 Ἐάν
γὰρ τις ἴδῃ σε τὸν ἐχόντα γινῶσιν,
ὅτι εἰδωλείῳ χαρὰ κεκόμενος, οὐχὶ ἡ
συνείδησις αὐτοῦ ἀσθενεῖς ὅτι
οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλό-
θута ἐαδίον; 11 Καὶ ἀπολείπεται
ὁ ἀδυνάτων ἀδελφὸς ἐπὶ τῇ σῇ γινώ-

call'd Gods, whether in heaven
or in earth, (as there be Gods
many, and Lords many:)

6 Yet to us there is * One
God, the Father, of whom are
All things, and we * for him;
and one Lord Jesus Christ, by
whom are All things, and we
by him.

7 Howbeit there is not in
every man this Knowledge: but
some with conscience of the
Idol unto this hour, eat it as a
thing offer'd in Sacrifice unto
an Idol, and their Conscience
being weak is defil'd.

8 But meat commends us
not unto God: for neither if
we eat, are we the better; nor
if we eat not, are we the worse,

9 But take heed lest by any
means this Liberty of yours
become a stumbling-block to
them that are weak.

10 For if any man see thee,
who hast Knowledge, sit at
meat in * an Idol-Temple,
shall not the conscience of him,
who is weak, be embolden'd to
eat those things which are of-
fer'd in Sacrifice unto Idols?

11 And thro' thy Know-
ledge shall the weak Brother

ANNOTATIONS.

V. 5. † So Alex. and most Copies.

(i) It is strange to see how far Prejudice will influence Men's Understandings; since there are not wanting Some, who from this Passage of Scripture would infer the Inequality of the Divine Nature of Christ to that of the Father. Whereas any Such Inference is plainly overthrown by what the Apostle here says of Christ expressly, viz. that it is He, by Whom are ALL things, namely made; that were made according to Job. 1. 3. For if All things were made by Him, then it necessarily follows, that He himself was Not made, and consequently must be of the same One Uncreated Nature or Essence with the Father, and consequently Equal to the Father as to his Nature or Essence. That in respect of

PARAPHRASE.

Heathen, that are call'd Gods *falsely*, as not being so by Nature, whether the said Gods are Suppos'd to be in Heaven or in Earth, as there be among them Gods many of this sort, and (as they are otherwise call'd) Lords many; 6 yet to Us Christians there is, *i. e.* We know that there is but one God by Nature, viz. Father, Son, and Holy Ghost: of which three Persons in the Godhead, One by way of Distinction is wont more peculiarly to be stil'd God; viz. the Father, of whom are All things, and We Christians in a special manner for Him, *i. e.* are call'd to the Knowledge of the Gospel for his True and Greater Service and Glory; and likewise of the three Persons in the Godhead One is wont for Distinction sake to be more peculiarly stil'd LORD, viz. Jesus Christ, by whom are (i) All things made that are made; and we Christians in a particular and spiritual manner are likewise created or made unto Good Works by Him. 7 Howbeit there is not in every man This Knowledge, viz. that an Idol is Nothing, or that the Heathen Gods are no Real Beings; but some with conscience of the Idol unto this hour, *i. e.* still continue to think the Idols to be the Images of Real Deities, and so eat it as a thing offer'd in Sacrifice unto an Idol or Image of a Real Deity; and their Conscience being thus Weak or not Sufficiently enlighten'd is defil'd, *i. e.* they become guilty of Sin by doing what they in their erroneous Consciences think Unlawfull.

8 But Meat, *i. e.* Food of any sort commends us not unto God. For neither if we eat things offer'd to Idols, as knowing that an Idol is Nothing, are we the Better Christians in the sight of God; nor if we eat not, as not knowing so much, are we the Worse or less Christians in the sight of God. 9 But you who are Knowing men in this respect are to take heed, lest by any means this Liberty of yours to eat things offer'd unto Idols, become a stumbling Block to them among your Christian Brethren, that are Weak inasmuch as they are not so Knowing as you in this point, and so are not convinc'd of their Christian Liberty therein. 10 For if any such Weak Man see thee, who hast Knowledge of this thy Liberty to eat things offer'd to Idols (forasmuch as an Idol is Nothing,) sit at Meat in an Idol-temple, shall not the Conscience of him, who is thus weak or not thoroughly instructed in this point, be embolden'd by thy Example to eat those things which are offer'd in sacrifice unto Idols, tho' he in his Conscience doubt of its Lawfulness? 11 And thus thro' thy Knowledge that an Idol is Nothing, and consequently that it is consistent with thy Christian Liberty to eat things offer'd to an Idol, shall the Weak Brother who has not the like Knowledge, perish,

III.

However it is Requisite Not to eat of such things, rather than by eating to make the Weak Brethren offend, or Sin in doing what they Erroneously judge Unlawfull.

ANNOTATIONS.

of Christ's being of the Father, He is Subordinate to the Father is readily granted and maintain'd by All, that maintain the True Catholick Doctrin of the Trinity.

TEXT

TRANSLATION.

ος, δι' ὃν Χριστὸς ἀπέθανεν; 12 Οὐ-
πο δὲ ἀμαρτάνοντες εἰς τὰς ἀδελφάς,
ὥς τύποντες αὐτῶν τὴ συνείδησιν ἀδε-
νῶσαν, εἰς Χριστὸν ἀμαρτάνετε. 13 Διό-
περ εἰ βρώμα σκανδαλίζει τὸ ἀδελ-
φόν μου, ὃ μὴ φάγω κρέα εἰς τὸ αἰῶνα,
ἵνα μὴ τὸ ἀδελφόν μου σκανδαλίσω.

Κεφ. 9. Οὐκ εἰμὶ ἐλεύθερος;
Οὐκ εἰμὶ Ἀπόστολος; ἔχῃ Ἰησοῦν Χρι-
στὸν τὸν Κύριον ἡμῶν ὥραχα; ὃ τὸ
ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; 2 Εἰ
ἄλλοις Οὐκ εἰμὶ Ἀπόστολος, ἀλλὰ γε
ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς
ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. 3 Ἡ
ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν
αὕτη ὅσι. 4 Μὴ οὐκ ἔχομεν ἐξου-
σίαν φαγεῖν καὶ πίνειν; 5 Μὴ οὐκ
ἔχομεν ἐξουσίαν ἀδελφίῳ γυναικᾷ
πειάγειν, ὡς ὃ οἱ λοιποὶ Ἀπόστολοι,
ὡς οἱ ἀδελφοὶ τῷ Κυρίῳ, ὡς Κηφᾶς;
6 Ἡ μόνος Ἰησοῦς καὶ Βαρνάβας ὡς ἔχο-
μεν ἐξουσίαν τῷ μη ἐργάζεσθαι; 7 Τίς
σρατεύεται ἰδίοις ὀφωνίοις ποτέ; τίς
φυτεύει ἀμπελῶνα, ὃς οὐκ ἔσται καρπὸς
αὐτοῦ ἔκ ἐδίδει; ἢ τίς ποιμαίνει ποί-
μνην, ὃς ἐκ τῆς γάλακτος τῆς ποίμνης οὐκ
ἐδίδει; 8 Μὴ καὶ ἄνθρωπον ταῦτα
λάλω; ἢ οὐχὶ ὃ νόμος ταῦτα λέγει;

perish, for whom Christ dyed.
12 But when ye sin so a-
gainst the Brethren, and wound
their weak Conscience, ye sin
against Christ.

13 Wherefore if Meat make
my Brother to offend, I will
eat no flesh, while the world
stands, lest I make my Brother
to offend.

Chap. IX.

* Am I not Free? am I not
an Apostle? have I not seen
Jesus Christ our Lord? are not
you my Work in the Lord?

2 If I be not an Apostle to
others, yet doubtless I am to
you: for the Seal of my A-
postleship are ye in the Lord.

3 My Answer to them that
examine me, is this:

4 Have we not power to
eat and to drink?

5 Have we not power to
lead about a sister, a wife, as
well as other Apostles, and
* the brethren of the Lord, and
Cephas?

6 Or I only and Barnabas,
have not we power to forbear
working?

7 Who goes a warfare at any
time at his own charges? who
planteth a vineyard, and eats
not of the fruit thereof? or
who feeds a flock, and eats not
of the milk of the flock?

8 Say I these things as a
Man? or says not the Law the
same also?

Howbeit I have not used these things, lest I should hinder the Gospel of Christ. For if I should do so, I should be as they that are not so. I have not used these things, lest I should hinder the Gospel of Christ. For if I should do so, I should be as they that are not so.

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perish, for whom Christ died. 12 But when ye sin so against the Weak Brethren, and wound their weak Conscience, *by leading them thro' your Example to do what their Conscience is not persuaded is Lawfull*, ye sin against Christ. 13 Wherefore if Meat or the Flesh I should thus eat offer'd unto Idols make my Brother to offend, I will eat no Flesh while the World stands, lest I make my Brother to offend: *the Spiritual Good of my Brother being what I am to consider, and guide my self by in the use of my Christian Freedom; or in the Doing or Not doing of such things as are not Necessary Duties.*

Chap. IX. *And that you may not think, what I said last concerning my Readiness to Abstain even from what is allow'd by Christianity, for the Spiritual Good of Others, is only Said by me and not actually Practis'd, I shall here take occasion to observe to you some Instances of my Practice in this kind; which I am the rather induc'd to do, because I shall thereby quite take away an Objection, which I understand is made by my Opposers against me, as if I were not a True Apostle; to begin then. Am I not Free, i. e. have I not the same Freedom to do any thing, as any other Christian has? Am I not an Apostle, and therefore have I not the same Right to a maintenance, as the other Apostles of Christ? Have I not seen Jesus Christ our Lord, as well as the other Apostles, and been instructed by Him, and therefore may be Reasonably suppos'd to understand my Christian Freedom and Right as well as the other Apostles? Are not you my Work in the Lord, i. e. Were you not first Converted to Christianity by me? 2 And therefore if I be, not an Apostle to others, yet doubtless I am to you; for as it were the Seal or Proof of my Apostleship are ye in the Lord, i. e. is your Conversion by me to Christianity. 3 Wherefore My Answer to them that examin me, why I and my Companions use not the same Freedom as the other Apostles and Evangelists do, is this: 4 Have we not power to eat and to drink, i. e. a Right to be provided for by those we preach to? 5 Have we not power to lead or carry about with us a Sister, that is, a Wife to be provided for likewise by Those we preach to, as well as other Apostles, and the brethren of the Lord (James, Jude, &c. Matt. 13. 55;) and Cephas? 6 Or I only and Barnabas, have not we power to forbear Working for our Maintenance? 7 Who go's a Warfare, i. e. to the War as a Souldier at any time at his Own Charges? Who plant's a Vineyard, and eats not of the Fruit thereof? Or, who feeds a Flock, and eats not of the Milk of the Flock? 8 Say I these things as a Man? or says not the Law the same also? i. e. what I said v. 7. is agreeable not only*

IV.

St Paul observes to the Corinthians, that by his exhorting them to abstain from their Christian Liberty for the sake of the Weak Brethrens Good, he exhorted them to no more than what he practis'd himself. And that first in respect of his preaching the Gospel to them of Free Cost, or without Demanding a Maintenance, as he might demand by the Gospel.

A N N O T A T I O N S.

V. 1. † So it is read in Alex. and some other MSS. as also in the Ancient Versions, viz. Vulg. Latin, and Syriack, and Ethiopick; as also in Tertullian and St Augustin, &c. And (as Estius observes) this Order is most agreeable, as to the Connexion, both with what go's afore; and also with what follows after.

V. 10.

TEXT.

TRANSLATION.

9 Εἰ γὰρ κατὰ Μωσέως νόμον γε-
γραπται· Οὐ φιμώσεις βοῦν ἀλοῶν-
τα. Μὴ τῆς βοῶν μέλει κατὰ Θεῶ;
10 Ἡ δὲ ἡμῶς πάντας λέγει; δι'
ἡμῶς γὰρ ἐγρέφη, ὅτι ἐπ' ἐλπίδι
ὁρᾷται ὁ ἀρτοποιῶν ἀρτοποιῶν· καὶ ὁ
ἀλοῶν, † ἐπ' ἐλπίδι τῷ μετέχει.
11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ
σὰρκικα ῥηρίσομεν; 12 Εἰ ἄλλοι
τῆς ἐξουσίας ὑμῶν μετέχουσιν, ἔ-
μᾶλλον ἡμεῖς; ἀλλ' ὅσα ἐχρησά-
μεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάν-
τα τέλομεν, ἵνα μὴ ἐγκοπῶν τινα
δῶμεν κατὰ Εὐαγγελίῳ τοῦ Χριστοῦ.
13 Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐρ-
γαζόμενοι, ἐκ τοῦ ἱεροῦ ἐσθίου-
σιν; οἱ κατὰ θυσιασθείῳ παροσσερεύον-
τες, κατὰ θυσιασθείῳ συμμερίζον-
ται; 14 Οὕτω καὶ ὁ Κύριος
διέταξε τοῖς τοῦ Εὐαγγελίου κατε-
γγέλλουσιν, ἐκ τοῦ Εὐαγγελίου ζῆν.
15 Εγὼ δὲ ὅθεν ἐχρησάμην τού-
των. Οὐκ ἐγρέφα δὲ ταῦτα,
ἵνα οὕτω γίνηται ἐν ἐμοί· χαλὸν
γὰρ μοι μᾶλλον ἀποθνήσκειν, ἢ
τὸ καύχημά μου ἵνα πῖς κενώσῃ.

9 For it is written in the
Law of Moses: Thou shalt not
muzzle the mouth of the ox
that treads out the Corn. Do's
God take care for oxen?

10 Or says he it * without
doubt for Our sakes? for our
sakes, no doubt this is written;
that he that plows, should
plow in hope; and that he that
threshes, * should so in hope of
partaking.

11 If we have sown unto
you Spiritual things, is it a
Great thing if we shall reap
your Carnal things?

12 If others be partakers of
this power over you, are not
we rather? Nevertheless we
have not us'd this power; but
Suffer all things, lest we should
hinder the Gospel of Christ.

13 Do ye not know that
they who minister about holy
things, live of the things of the
Temple? and they who wait at
the Altar, are partakers with
the Altar?

14 Even so has the Lord
ordain'd, that they who preach
the Gospel, should live of the
Gospel.

15 But I have us'd none of
these things. Nor have I writ-
ten these things, that it should
be so done unto me: for it were
better for me to dye, than that
any man should make my glo-
rying void.

16 Εἰ

ANNOTATIONS.

V. 10. † So it is read in Alex. and some other MSS. as also in Origen, and
in Vulg. Lat. and Syr. and Arab. Versions.

(*) The Greek word πάντως signifies not only *altogether*, but also *surely*, or
without

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only to *Human Reason*, but also to *Revelation*: 9 For it is written in the Law of Moises: Thou shalt not muzzle the mouth of the Ox that treadeth out the Corn. Do's God intend by this precept to take care for Oxen only? 10 Or says he it (*k*) without doubt for Our sakes also and principally? for our sakes principally no doubt this is written; that he that plows, should plow in hope of enjoying the Fruits of his Labours at Harvest; and that he that threshes, should so in hope of partaking or eating of the Corn he has thresh'd; such his Hope being confirm'd by God's thus taking care that even the Brute Beasts should be dealt with in an equitable manner, and duly rewarded for their Labour. 11 Wherefore, if we have sown unto you Spiritual things by preaching the Gospel unto you, is it a Great thing if we shall reap, i. e. partake of your Carnal things, so far as is requisite for a fitting Maintenance? 12 If others be partakers of this power over you, i. e. of this Right to be maintain'd by you, are not we rather so, by whom you were first converted? Nevertheless we have not us'd this Power among you, but choose rather to Suffer the want of All things, lest we should hinder the propagation of the Gospel of Christ. 13 The Argument I drew afore (v. 9.) for the Right that the Preachers of the Gospel have to be maintain'd by Those to whom they preach, do's indeed depend on a mystical Interpretation of the Precept cited out of the Law, or on applying what is there said Literally of Oxen to a Spiritual sense: but there are other and plainer Arguments to be drawn from the Law to the same purpose. For do ye not know that they, viz. the Levites, who minister about the holy things to be perform'd by the Law in the Temple, are by the same Law to live of the said holy things of the Temple? and they, viz. the Priests, who wait at the Altar, are partakers with the Altar of the things there offer'd? 14 Even so under the Gospel has the Lord ordain'd, that they who preach the Gospel, should live, or be maintain'd by the Offerings or other Stipends set apart as a Reward for preaching of the Gospel. 15 But I have used none of this (Right to a Maintenance by you, in demanding any of these things which are necessary for to maintain me; nor have I written these things, that it should be so done unto me as of Right you ought and I can claim: for it were better for me, i. e. I had rather to dye for want, than that any man should make my Glorying

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without doubt, or the like; and so it is us'd in other places of N. T. For instance: Our Saviour's words Luk. 4. 23. Πάντως ἑγὼ εἶμι μοι &c. is render'd rightly, *Ye will Surely say this Proverb to me*. And the words of the Men of Malta concerning St Paul Act. 28. 4. Πάντως φονεὺς &c. are well render'd, *No doubt this Man is a Murthrer*. And accordingly the word *μὴν* ought to have been render'd here, *no doubt* or the like, not *altogether*, this being plainly repugnant to Scripture, forasmuch as it is evident from the very Text of O. T. here cited by St Paul, that God do's take care of Oxen in a suitable degree as well as of Men; and the same may be prov'd from other Texts.

TEXT.

TRANSLATION.

16 Εάν γὰρ εὐαγγελίζωμαι, ἔκ ἐστι μοι καύχημα· ἀνάγκη γάρ μοι ὅτι καίτοι· ὅτι† γάρ μοι ὅτι, ἐὰν μὴ εὐαγγελίζωμαι. 17 Εἰ γὰρ ἐκὼν τὸ τοῦτο πράξω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομία πεπίστευμαι. 18 Τίς οὖν μοι ὅτι ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπτομαι θῆσω τὸ εὐαγγέλιον τῷ Χριστῷ, εἰς τὸ μὴ καλαχρήσαμαι τῇ ἰξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

19 Ελευθέρομαι γὰρ ὅταν ἐκ πάντων, πάντων ἐμαυτὸν ἐδούλωσα, ἵνα τῶς πλείονας κερδήσω. 20 Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, († μὴ ὅταν αὐτοὺς ὑπὸ νόμον) ἵνα τῶς ὑπὸ νόμον κερδήσω. 21 τοῖς ἀνόμοις ὡς ἀνομῶς, (μὴ ὅταν ἀνομῶς θεῷ, ἀλλ' ἐνομῶς Χριστῷ) ἵνα κερδήσω† τῶς ἀνόμους. 22 Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής,

16 For tho' I preach the Gospel, I have nothing to glory of: for Necessity is laid upon me: * for Wo is unto me, if I preach not the Gospel.

17 For if I do this thing willingly, I have a Reward: but if against my will, a dispensation of the Gospel is committed unto me.

18 What is my Reward then? Verily that when I preach the Gospel, I may make the Gospel of Christ without Charge, that I abuse not my power in the Gospel.

19 For tho' I be free from All men, yet have I made myself Servant to All, that I might gain the More.

20 And to the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, (* not being myself under the Law) that I might gain them that are under the Law;

21 To them that are without the Law, as without the Law, (being not without the Law to God, but under* the Law to Christ) that I might gain them that are without the Law.

22 To the weak became I

ANNOTATIONS.

V. 16. † So Alex. Clerm. and many other MSS. as also Vulg. Latin Version.

V. 20. † So Alex. Clerm. and some other MSS. together with Chrysostom; as also Vulg. Lat. Version and Ambrose. It is not to be doubted, but it was so writ originally by the Apostle, this clause, μὴ ὅταν αὐτοὺς ὑπὸ νόμον, well answering to the other clause inserted in the following verse, viz. μὴ ὅταν ἀνόμοις θεῷ &c. It came to be left out by reason of the same two words, ὑπὸ νόμον, going just before and also ending this former clause.

V. 21. † Alex. Clerm. and some other MSS. add the Article τῶς.

(l) Act. 16. 3.

(m) Act. 20. 21—26.

ing (on account of my Preaching the Gospel Freely) Void. 16 For tho' I preach the Gospel, I have nothing to Glory of on that account barely: for Necessity is laid upon me by the special Command of Christ to preach it: for Wo is unto me, if I preach not the Gospel, because thereby I shall become Disobedient to the Heavenly Vision: 17 I say, tho' I preach the Gospel, I have nothing to Glory of barely on that account: for then only, if I do somewhat in this thing of Preaching which I am appointed to, Willingly or beyond Command and Necessity, I have a special Reward; but if against my Will and only in Obedience to the Command of Christ, a Dispensation or Preaching of the Gospel is committed unto me, and I can expect nothing Extraordinary for doing barely my Duty. 18 What is my Extraordinary Reward then, that I can glory of? Verily this, that when I preach the Gospel, I may also make the Gospel of Christ without Charge, by not exacting the Maintenance I have a Right to, where it will prove prejudicial to the Progress of the Gospel; and Consequently that I abate not my Power in or by the Gospel. And thus, what I have here already alledg'd, is One pregnant Instance of my Own Practising what I above recommended to you, namely Abstaining from what I may Lawfully do, only for the Good of Others. And there are other Instances also, wherein I do the like.

19 For tho' I be Free from All Men, i. e. under no Obligation by any Command of God to comply with Jews or Gentiles in several respects, yet have I made my self as a Servant to All, i. e. I have comply'd both with Jews and Gentiles in such respects, wherein I was not oblig'd to comply with or humour them, to this end that I might gain the more, either at first to Christianity, or else, if already converted, to stand with me for the Truth of the Gospel. 20 And upon this Motive to the Jews I became as a Jew, (for instance, complying with them so far as to (l) circumcise Timothy,) that I might gain the Jews; to them that in their Opinion are yet under the Obligation of the Law, I became as One under the Law, (complying, for instance, so far as to (m) purify my self in the Temple, but in the mean while being Very sensible of my Not being my self under any Obligation of the Law; however complying thus,) that I might gain them that are under the Law. 21 On the other band to them that are without, i. e. not under the Law of Moses, viz. the Gentiles, I became as One without the said Law, (however in the mean while being Not without the Law to God, but under the Law to Christ, i. e. doing nothing Inconsistent with the Principal Intention and Spiritual Meaning of the Law now solely regarded by God, but acting so as is truly Agreeable to the said Principal and Spiritual meaning of the Law, wherein it is the same as the Gospel of Christ: Being, I say, thus under the Law to Christ, I acted as without the Law in other respects,) that I might gain them that are without the Law. 22 In like manner, and to bring the matter home to what gave Occasion to this Digression, to the

V.
The Apostle observes in general other Instances, wherein he wou'd his Christian Liberty for the Good of others.

TEXT.

TRANSLATION.

ἵνα τῆς ἀδυνεῖς κερδήσω. τοῖς
πᾶσι γένηται τὰ πάντα, ἵνα † πάν-
τας σώσω. 23 † Πάντα δὲ ποιῶ
ἕνεκα τοῦ Εὐαγγελίου, ἵνα συγκοινωνώ-
νός αὐτῷ γένωμαι.

24 Οὐκ οἶδατε ὅτι οἱ ἐν τῇ δώ-
ρῳ τρέχοντες, πάντες μὲν τρέχουσιν,
εἰς δὲ λαμβάνει τὸ βραβεῖον; ὅπως
τρέχετε ἵνα καταλάβητε. 25 Πᾶς
δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρα-
τεύεται. ὁ αὖτις μὲν οὖν ἵνα φθα-
ρῇ. 26 Εἰς τοίνυν ὅπως τρέχω,
ὡς ἔκ ἀνέλης. ὅπως πυκνέω, ὡς ἔκ
ἀέρος δέρον. 27 Ἀλλ' ὑποπιᾶζω με-
τὰ τὸ σῶμα, καὶ δαλαῶγας μήπως ἄλλοις
κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

Κεφ. ι'. Οὐ θέλω † γὰρ ὑμᾶς

as weak, that I might gain the
weak: I * have become All
things to All men, that I might
save * All.

23 And I do All for the Go-
spels sake, that I might be par-
taker thereof with you.

24 Know ye not that they
who run in the race, run All,
but One receives the prize? So
run, that ye may obtain.

25 And every man that
strives for the Mastery, is tem-
perate in all things: Now they
do it to obtain a corruptible
crown, but we an incorruptible.

26 I therefore so run, not
as uncertainly: so fight I, not
as one that beats the air:

27 But I keep under my Bo-
dy, and bring it into subje-
ction: lest that by any means,
when I have preached to o-
thers, I myself should be a
Cast-away.

Chap. X.

For I would not that ye
ἀγνοεῖτε,

ANNOTATIONS.

V. 23. † So Clermont MSS. and Vulg. Syr. and Ethiop. Versions; as also Clemens Alexandr. and Tertullian, Ambrose, Augustin, &c. It is more than probable, that it is the Original Reading, and chang'd afterwards into πάντας πᾶσι by some one, who conceiv'd it impossible for St Paul to think that He could be Himself instrumental to the Salvation of *All men*. Whereas it should have been consider'd, that the same Objection holds against St Paul's becoming All things to *All men*. And consequently as by *All men* in this last Clause St Paul meant *All sorts* of Men, whether Jews or Gentiles, Weak or Strong; so in the other clause he speaks of his Desire to save those of *All sorts* to whom he preach'd. On the like account πάντας, the Original Reading as appears from Ancient MSS. and Versions, has been since changed into πάντας.

V. 1. † So Alex. Clerm. and some other MSS. as also Vulg. Lat. Version; and Iren. Orig. Clemens Alexandr. Epiphani. Ambrose, &c. Whence appears plain-ly the Connexion of what is said in this Chapter with the former, and conse- quently that it is to be taken in the Sense given in the Paraphrase.

(m) It is observ'd by Mr Mede that Εὐαγγέλιον is sometimes taken to denote a Reward for bringing glad Tidings, and that in the LXX. 2 Sam. 4. 10. And he supposes it may be best understood so here, and v. 14. of this Chapter.

P A R A P H R A S E.

the Weak, i. e. Such as have not a Right understanding of their Christian Liberty, became I as Weak, namely condescending so far as to abstain from doing My self what they judg'd Unlawfull to do, that so I might not make them to Offend: In a word, I have become Compliant in All things Lawfull to All sorts of Men, that I might by such my compliance save some of All sorts. 23 And I do All this for the Gospels sake and its Greater Advancement, that I might be partaker of the (mm) Greater Rewards thereof with you, whom to that end I exhort to follow my Example in so condescending to the Weak Brethren.

24 To convince you farther of the Reasonableness of your thus Acting, I shall add the following Consideration: Know ye not, i. e. ye, who are acquainted with the Isthmian Games, know full well) that they who run in the said Race, run All, but One only receives the prize, and therefore they that run, are wont to run, not after any lazy rate, but with All their Force or as Fast as possibly they can, each endeavouring his utmost to obtain the prize? Now this is sufficient to instruct you, that likewise in your Christian Race ye ought so to run, that ye may obtain the Prize thereof, i. e. that it is not enough for you to run after any Lazy rate, but with All your strength, that you may be Accepted or Approv'd of God, as having Run well. 25 And likewise in respect to Wrestling, another of your Isthmian Games, ye know, that Every man that strives for the Maltrey therein, is Temperate in All things, submitting himself Readily to severe Rules of Exercise and Abstinence. Now they do it to obtain a Corruptible Crown of Bays or Olive; but we Christians have an Incorruptible Crown of Glory propos'd to us as our Reward; which therefore deserves that we should readily endure greater Hardships and use the strictest Abstinence where requisite. 26 I therefore so run, not as Uncertainly, i. e. as not to leave my obtaining the Prize to an Uncertainty, but to make Sure of it: so Fight I, not as One that beats the Air or fights to no purpose: 27 But I keep under my Body, and bring it into subjection, so as to be able to deny my self the Indulging thereof even in things indifferent or lawfull in themselves, when it will prove prejudicial to Others, and the Progress of the Gospel, lest that by any means, when I have preach'd to Others in order to bring them to Heaven, I my self should be a Cast-away, i. e. Disapprov'd and Rejected as Unworthy of Heaven. And if I, who am an Apostle, have yet Reason to be Cautious of this, you may thence infer, that you ought to be no less Cautious, lest notwithstanding your Embracing the Gospel, you should be at last Disapprov'd, as not Walking agreeably thereto.

Chap. X. For, to keep you from presuming too much on God's Favour, and to convince you that tho' you are the People of God, yet you may and will be punish'd and Disapprov'd or Rejected at last by him, if you behave your selves not as becomes you; to this end, I say, I would

VI.

The Apostle enforces what he had afore said, by another Consideration, viz. of the Abstemiousness & Self-denial practis'd by such as fought for the Prize in the Isthmian Games.

VII.

St Paul observing to them, that they are not to think, that their being Christians or

not

TEXT.

TRANSLATION.

ἀγνοῦν, ἀδελφοί, ὅτι οἱ πατέρες
 ἡμῶν πάντες ὑπὸ τῇ νεφέλῃ ἦσαν,
 καὶ πάντες διὰ τῆς θαλάσσης διήλθον.
 2 καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτί-
 σθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ·
 3 καὶ πάντες τὸ αὐτὸ βρῶμα πνευμα-
 τικὸν ἔφαγον· 4 καὶ πάντες τὸ αὐτὸ
 πόμα πνευματικὸν ἔπιον· (ἐπὶ τῇ
 ὁκ πνευματικῆς ἀκολουθήσεως πέτρας·
 ἡ δὲ πέτρα ἦν ὁ Χριστός.) 5 ἀλλ'
 οὐκ ἐν τοῖς πλείοσι αὐτῶν εὐδόκησεν
 ὁ Θεός· κατεγρώθησαν γὰρ ἐν τῇ ἐρή-
 μῳ. 6 Ταῦτα δὲ τύποι ἡμῶν ἐγε-
 νήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ὅπι-
 θυμηταὶ κακῶν, καθὼς καὶ οἱ ἐπε-
 γύμνησαν. 7 Μὴδὲ εἰδωλολάτραι γί-
 νεσθε, καθὼς πινες αὐτῶν· ὡς γέ-
 γραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ
 πίνειν, καὶ ἀνέστησαν παίζεν. 8 Μὴδὲ
 πορνεύωμεν, καθὼς πινες αὐτῶν ἐπόρ-
 νήσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκο-
 σιτρεῖς χιλιάδες. 9 Μὴδὲ ἐκπει-
 ράζωμεν τὸν Χριστόν, καθὼς ἔπινες
 αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῷ ὄφρῳ
 ἀπώλοντο. 10 Μὴδὲ γογγύετε, κα-
 θὼς ἔπινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώ-
 λοντο ὑπὸ τῷ ὀλοθροῦ. 11 Ταῦ-
 τα δὲ πάντα τύποι σωέσθαι οὐκ ἐκεί-
 νοις· ἐγράφη δὲ ὡς νουθεσίαν ἡμῶν,
 εἰς ἧς τὰ τέλη τοῦ αἰῶνος κατήντησεν.

should be ignorant, Brethren,
 how that *our Fathers were
 All under the Cloud, and All
 pass'd thro' the Sea;

2 And were All baptiz'd un-
 to Moses in the Cloud and in
 the Sea;

3 And did All eat the same
 spiritual meat;

4 And did All drink the
 same Spiritual drink: (for they
 drank of that Spiritual Rock
 that follow'd them; and that
 Rock was Christ.)

5 But with *the greater
 part of them God was not well
 pleas'd: for they were over-
 thrown in the Wilderness.

6 Now these things were our
 Examples, to the end we should
 not lust after evil things, as
 they also lusted:

7 Nor be ye Idolaters, as
 were some of them; as it is
 written: The people sat down
 to eat and to drink, and rose
 up to play.

8 Nor let us commit forni-
 cation, as some of them com-
 mitted, and fell in one day
 three and twenty thousand.

9 Nor let us tempt Christ,
 as some of them *tempted, and
 were destroy'd of Serpents.

10 Nor murmur ye, as some
 of them murmur'd, and were
 destroy'd of the Destroyer.

11 Now all these things
 hapned unto them for Exam-
 ples; and they are written for
 our Admonition, upon whom
 the Ends of the World are
 come.

not that ye should be ignorant, Brethren, how that our Fathers, *i. e.* God's People by the Ancestors of our Jewish Nation, when they came out of Egypt, were All under the Cloud, and All pass'd thro' the Sea; 2 and were All baptiz'd unto Moses, *i. e.* initiated into the Mosaical Institution by being as it were baptiz'd in the Cloud and in the Sea; 3 and did All eat the same Manna, which is to be conceiv'd as a Spiritual Meat, *i. e.* as having a Spiritual signification and being Typical of Christ; 4 and did All drink the same Spiritual Drink, *i. e.* of the same Drink which had also a Typical or Spiritual signification: (for they drank of the Water that came out of that Spiritual Rock, and that follow'd them; and that Rock I call likewise Spiritual, because it was a Typical Representation of Christ. 5 But notwithstanding all this, with Many of them God was not well pleas'd: for they were overthrown in the Wilderness for their Sins and Disobedience. 6 Now these things (*i. e.* the Punishments inflict'd on them, notwithstanding their being the People of God, and as such partaking of the Sacrament of Baptism, and of the other Sacrament of Meat and Drink) were design'd as our Examples or as Patterns to us, to the end we being warn'd by these Examples, should not presume too much upon our being now the People of God, and as such partaking of the Christian Sacraments of Baptism and the Lord's Supper, as if this were enough to keep us Right in the Sight or Favour of God; but that in order hereto we should be careful not to lust after Evil things, (for instance Meats or the Heathen Sacrifice-feasts which are Better let alone,) as they also lusted. 7 Nor be ye Idolaters, as were some of them; as it is written: The people sat down to eat and to drink of the Sacrifices offer'd to the Golden Calf, and rose up to play, *i. e.* to dance and use such other sports as was customary at the Heathen Sacrifices. 8 Nor let us commit Fornication, as some of them committed, viz at the Sacrifices of Baal-peor, and upon that account fell in one day three and twenty thousand. 9 Nor let us tempt and provoke Christ, as some of them tempted, and were destroy'd of Serpents. 10 Nor murmur ye, as some of them murmur'd, and were destroy'd of the Destroyer, *i. e.* the Angel who was authoriz'd to destroy 'em. 11 Now All these things hapned to them for our Examples, and they are written for Our Admonition, upon whom the Ends of the World, *i. e.* the Last of Ages or the Christian Age, is come: And the foremention'd Instances are very proper for our Admonition in reference to the points treated of in this Epistle; forasmuch as the said Instances of Punishment and God's Wrath beset the Israelites on account either of their lusting after Meat and Drink, or of Fornication, or of Idolatry, the Sins which some among you

A N N O T A T I O N S.

V. 9, and 10. † *Kaj* is not read in either place, either in Alex. Clerm. &c. MSS. or in Vulgar Latin Version, &c.

(mmm) It

TEXT.

TRANSLATION.

12 Ωστε ὁ δοκῶν ἐστάναι, βλέπετω μὴ πᾶσι. 13 Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τῇ δυνάμει ὑμᾶς ὑποενεγκεῖν. 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.

15 Ως φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι. 16 Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, ἢ κοινωνία τῆς αἱματός τῆς Χρείας ὅστις; τὸν ἄρτον ὃν κλῶμεν, ἢ κοινωνία τῆς σωματός τῆς Χρείας ὅστις; 17 Ὅτι εἰς ἄρτον, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τῆς ἐξὸς ἄρτος μετέχμεν. 18 Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίουσιν τὰς θυσίας, κοινωνοὶ δὲ θυσιαστηρίου εἰσὶ; 19 Τί οὖν φημι; ὅτι εἰδωλον τί ὅστις; ἢ ὅτι εἰδωλόθυτον τί ὅστις; 20 Ἀλλ' ὅτι ἂν θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. 21 Οὐ δύνασθε ποτήριον Κυρίου πίνειν, καὶ ποτήριον δαιμονίων· ὃ δύνασθε τρα-

12 Wherefore let him that thinks he stands, take heed lest he fall.

13 There has no Temptation taken you, but such as is common to Man: * and God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my *Belov'd, flee from Idolatry.

15 I speak as to Wise men: judge ye what I say.

16 The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? the Bread which we break, is it not the Communion of the Body of Christ?

17 * Because the Bread is One, we being Many are One body: for we are All partakers of that One bread.

18 Behold Israel after the flesh: are not they who eat of the Sacrifices, partakers of the Altar?

19 What say I then? that the Idol is any thing? or that what is offer'd in Sacrifice to the Idol is any thing?

20 But I say that the things which the Gentiles sacrifice, they sacrifice to Devils and not to God: and I would not that ye should have Communion with Devils.

21 Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers

PARAPHRASE.

you are too much inclin'd to. 12 Wherefore admonish'd by these Examples, let him that thinks he stands or is safe in God's Favour, by being of the Church and partaking of the Christian Sacraments, take heed lest he fall nevertheless into Sin, and so from God's Favour into Destruction. 13 Hitherto there has no Temptation taken or befallen you, but such as is common to Man, i. e. ordinary and light: and if any Greater Temptation should befall you, God is faithfull, who will not suffer you, as long as you adhere to him, to be tempted above that ye are able; but will with the Temptation also make a way for you to escape, at least so far as that ye may be able to bear it patiently, and so to avoid the Sin ye are tempted to. 14 Wherefore, my Beloved, flee from Idolatry, and be not drawn to any Approaches near it by any Temptation or Persecution whatever.

15 You are satisfied that you want not Wisdom or Knowledge; wherefore I speak unto you as to Wise or Knowing Men: judge ye, as such, of the Reasonableness of what I am going to say concerning the Ill Consequence or Sinfulness there may be in eating of things offer'd to Idols. 16 The Cup of Blessing which we bless, i. e. consecrate and receive at the Sacrament of the Lord's Supper with Thanksgiving, is it not the Communion or Partaking of the Blood of Christ? the Bread which we break, and eat of at the Lord's Supper, is it not the Communion of the Body of Christ? and do we not by eating thereof profess our selves to be All Members of Christ? 17 Namely, Because (mmm) the Bread is One, We being Many are One Body: for We are All partakers of that One Bread, and thereby Own our selves All Members of that One Body whereof Christ is head. 18 Behold Israel after the Flesh, i. e. the Jewish Church which Men are initiated into by the Circumcision of the Flesh; and you will find the same holds good in that also: for are not they who eat of the Sacrifices, partakers of the Altar or Table of God, and so hold Communion with him? 19 What say I then? that the Idol is any thing or Deity in reality? or that what is offer'd in Sacrifice unto the Idol is any thing, which by being barely thus offer'd changes its Nature so, as to affect us in our Use of them? 20 No: But I say this, that the things which the Gentiles Sacrifice, they Sacrifice to Devils and not to God; and I would not that you should have Fellowship or Communion with Devils. 21 Indeed ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table,

VIII.

The Unlawfulness of eating things offer'd unto Idols arises from their being offer'd unto Devils; whereupon to partake of them as such, is to have Communion with Devils, which is inconsistent with our having Communion with Christ.

ANNOTATIONS.

(mmm) It has much puzzled Commentators to account for Christians being still d One Bread here according to the Common Reading: whereas if the words be render'd as I have done, and seems most natural, that Difficulty is remov'd and All easy.

TEXT.

TRANSLATION.

πέζης Κυρίου μετέχων, καὶ τραπέζης δαιμονίων. 22 Ἡ ᾧ ὀφθαλμοὶ ἡμεῖς τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἴσμεν;

23 Πάντα μοι ἔξεστιν, ἀλλ' ὃ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' ὃ πάντα οἰκοδομῇ. 24 Μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ἔχαρτω. 25 Πᾶν τὸ ὃ μακάλλω παλὺ μὲν ἐσθίετε, μηδὲν ἀνακρίνοντας ἀλλ' ὅτι τὸ σωείδησιν. 26 Τὸ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς. 27 Εἰ δέ τις χαλεπὸν ὑμᾶς τῷ ἀπίστῳ, καὶ θέλετε πορεύεσθαι, πᾶν τὸ ᾧ ὀφθαλμοὶ ὑμῶν ἐσθίετε, μηδὲν ἀνακρίνοντας ἀλλ' ὅτι τὸ σωείδησιν. 28 Ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο ἐδωλόθυτόν ἐστι· μὴ ἐσθίετε, δι' ὅκεῖνον τὸν μνηστῆρα, καὶ ἀλλ' ὅτι τὸ σωείδησιν†. 29 Σωείδησιν δὲ λέγω, ὃ καὶ τὸ ἑαυτοῦ, ἀλλὰ τὸ τοῦ ἑτέρου. Ἰαπὶ γὰρ ἡ ἐλευθερία μου κείται ὑπὸ ἀλλοῦ σωείδηστος; 30 Εἰ τὸ ἐγὼ χάριτι μετέχω, τί βλασφημῶμαι ὑπὲρ ὃ ἐγὼ εὐχαριστῶ; 31 Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιείτε, πάντα εἰς δόξαν Θεοῦ ποιείτε.

32 Ἀπορρογοποι γίνεσθε καὶ Ἰουδαίοις καὶ

of the Lord's table, and of the table of Devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but All things are not expedient: All things are lawful for me, but All things edify not.

24 Let no man seek his Own, but every man another's Welfare.

25 Whatsoever is sold in the shambles that eat, asking no question for Conscience sake.

26 For the Earth is the Lords, and the fulness thereof.

27 If any of them that believe not, bid you to a feast, and ye be dispos'd to go, whatsoever is set before you, eat, asking no question for Conscience sake.

28 But if any man say unto you: This is offer'd in Sacrifice unto *an Idol; eat not, for his sake that shew'd it, and for Conscience sake*:

29 Conscience I say, not thy Own, but of the other: for why is my Liberty judg'd of another man's Conscience?

30 If I by *giving thanks be a partaker, why am I evil spoken of for that, for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do All to the Glory of God.

32 Give no offence, neither to the Jews, nor to the Gen-

P A R A P H R A S E.

Table, and the Table of Devils: *you can't acceptably to God join these Rites together, they being inconsistent, inasmuch as it is inconsistent to be in Friendship with God and Devils.* 22 Do we provoke the Lord to jealousy by such our Idolatry, which is represented in Scripture as Spiritual Whoredom? Are we stronger than he, so that we have no reason to fear our provoking him to jealousy?

23 *If it be pleaded, that according to the Christian Liberty* All things, *i. e. Meats* are lawfull for me: *I answer (as above Chap. 6. 12.)* but All things are not expedient: All things are indeed lawfull for me, but All things edify not or tend to the Good of Others, and therefore are to be forborn. 24 *For if you will act according to the Rule of Christian Love,* let no man seek his Own Welfare only, but every man Another's Welfare. 25 Whatsoever is sold in the Shambles, that eat asking no Question for Conscience sake, *i. e. not making any Enquiry, out of needless Scruple, whether it has been offer'd to any Idol or no.* 26 For the Earth is the Lord's, and the Fulneis thereof, *i. e. All that is therein, All the Products and Creatures thereof, and being given by God to Men for their use, may be eaten without Sin, when you offend not others thereby, or when you eat it only as the Good Creature of God, and not knowingly as what has been offer'd to the False Deities of the Heathen and so to the Devils, and so offend the Weak Brethren.* 27 In like manner if any of them that believe not, bid you to a Feast, and ye be dispos'd to go; whatsoever is set before you eat, asking no Question for Conscience sake or out of a Scruple of Conscience. 28 But if any man say unto you, This is offer'd in Sacrifice unto an Idol, eat not, for his sake that shew'd or mention'd it, and for Conscience sake: 29 Conscience I say, not thy Own, (*for thou knowest thy Liberty, and that an Idol is nothing,*) but of the other: for why is my Liberty so ill us'd by me, as that I be judg'd and condemn'd of another Man's Conscience, *i. e. of another Man as being perswaded in his Conscience I do amiss.* 30 If I by or with Giving Thanks be a partaker of God's good Creature and which it is lawfull for me to eat; why am I so Foolish as to order matters so, as to be Evil spoken of for that, for which I give God thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do All to the Glory of God. 32 Give no offence, neither to the Jews, by giving them occasion to think that Christians are permitted to worship Heathen

IX.

Further Rules
and Directions,
shewing when
Things offer'd
to Idols might
or might not be
eaten.

A N N O T A T I O N S.

V. 28. † This sentence, *Τὸ δὲ Κρεῖττον ἐστὶν ὑμῖν* &c. is not read in this place, either in Alex. Clerm. or other MSS. or in Vulg. Latin, Syriack, or Ethiop. Versions; or in several Ancient Writers. Indeed it is not to be doubted from hence, and the Disturbance it gives to the Sense, but that it has been added thro' the Heedlessness of some Transcriber.

V. 30. † *Δὲ* is not read in Clerm. and other MSS. nor in Vulg. and Syr. Versions; nor in Clemens Alex. or Chrysostom, &c.

TEXT.

TRANSLATION.

Ελλοισι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ.
 33 κατὰς καὶ γὰρ πάντα πᾶσιν ἀρέ-
 σκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέ-
 ρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σω-
 θῶσι. Κεφ. ια'. Μιμηταὶ μὲν γίνεσθε,
 κατὰς καὶ γὰρ Χριστοῦ.

2 Επαιναὶ δὲ ὑμᾶς, ἀδελφοί,
 ὅτι πάντα μὲν μέμνησθε, καὶ κατὰς
 παρέδωκα ὑμῖν, ταῖς παραδόσεσιν κα-
 τὰς. 3 Θέλω δὲ ὑμᾶς εἰδέναι,
 ὅτι ὡς τὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χρι-
 στός ἐστι· κεφαλὴ δὲ γυναικός, ὁ ἀνὴρ·
 κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. 4 Πᾶς
 ἀνὴρ ὡς ὁ Χριστὸς ἡ κεφαλὴ τῆς
 ἐκκλησίας ἔχων, καὶ αὐτὸς σώζων τὴν
 ἐκκλησίαν ἑαυτόν. 5 Πᾶσα δὲ γυνὴ

tiles, nor to the Church of God:
 33 Even as I please All men
 in All things, not seeking my
 Own profit, but the profit of
 Many, that they may be sav'd.

Chap. XI.

Be ye Followers of Me, even
 as I also am of Christ.

2 Now I praise you, Bre-
 thren, that you remember me
 in all things, & keep the * Tra-
 ditions, as I deliver'd them un-
 to you.

3 But I would have you
 know, that the Head of every
 Man is Christ; and the head
 of the Woman is the Man; and
 the head of Christ is God.

4 Every man that prays or
 prophesies having his head co-
 ver'd, dishonours his Head.

5 But every Woman, that

ANNOTATIONS.

(n) It is agreed by Learned Commentators, that to *prophecy* do's in Scripture denote three things, viz. to *foretell things to come*, to *explain the meaning of Scripture*, and lastly to *praise God by Hymns or Psalms or Songs divinely inspir'd*. But yet it is not agreed by the said Commentators in what sense *Praying and Prophecy* is here to be understood of *Women*: Some understanding hereby no more than *Women's joyning in Publick prayer and Singing*; forasmuch as *Women* are expressly forbid by St Paul to *speak* in the Church in Chap. 14. of this same Epistle, and likewise in his first Epistle to *Timothy* Ch. 2. Others contend- ing that it must necessarily denote somewhat More than that, forasmuch as it being acknowledg'd that *Women* ought ordinarily to be *Cover'd*, their bare *joyning* in the Publick prayers and Singing could not be Ground enough for em to imagin, that they might be then *Uncover'd*: whence by *Praying and Prophecy* these Commentators understand *Women's Publickly Praying and Prophecy* in the Church, when mov'd thereto by the *Extraordinary Impulse* of the Spirit, and contend that St Paul's Prohibition of *Women* to *speak* in the Church is only to be understood, that they were not *Ordinarily* to *speak*. But this last Exposition is also liable to Various Objections. For (to pass over ob- serving that *Women* might pretend to have an *Extraordinary Impulse* when they had not, as is now-adays to be seen in some of those *Women* call'd *Quakers*) it is evident, that St Paul gives that express and plain Command for *Women* to *keep silence in the Churches*, Immediately after he had been treating in Chap. 14. of *Prophecy* by the *Extraordinary impulse* of the Spirit; and therefore

P A R A P H R A S E.

Heathen Idols; nor to the Gentiles, by giving them occasion to think that you allow of their Idolatry, by partaking of their Sacrifices; nor to the Weak Members of the Church of God, by drawing them by your Example to eat of things offer'd to Idols, of the Lawfulness whereof they are not duly satisfy'd. 33 Even as I please All Men in all things lawfull, not seeking my Own Temporal Profit or Conveniency, but the Spiritual Profit of Many others, that they may be sav'd. Chap. XI. In a word, herein be ye followers of Me, even as I am of Christ, who neglected himself for the Salvation of others.

S E C T I O N IV.

Wherein St Paul justifies the Rule receiv'd and observ'd in the Christian Church, viz. that Women should not Pray or Prophecy Uncover'd.

2 Now I praise you, Brethren, that you remember me in All things I taught you, and keep the Traditions or Rules I deliver'd you, as I deliver'd them unto you. 3 But for your better understanding what concerns Women praying or prophesying I would have you know, that the Head of every man, or he to whom Every man is subordinate is Christ; and the Head of the Woman, and to whom therefore the Woman is subordinate is the Man; and the Head of Christ is God, viz. the Father, to whom Christ is subordinate, not only in respect of his Humanity, but also of his Divinity, there being a Natural and Necessary Subordination of Christ as God the Son to God the Father. 4 Whence it follows that Every man praying or (n) prophesying, i.e. by the immediate and extraordinary Motion of the Holy Spirit speaking in the Church or other Assembly for the Edification or Exhortation or Comfort of the Congregation; Every Man I say performing either of the two foremention'd Actions, and having his head cover'd, dishonours his Head, viz. Christ, by appearing in a Garb not becoming the Authority, which God thro' Christ has given him over all the things of this World, the Covering of the Head being a Mark of Subjection. 5 But on the contrary every Woman that prays

I.
Women ought
not to be Uncover'd, as being
not agreeable to
their Subjection to
the Man.

A N N O T A T I O N S.

therefore that his Command must in Reason be understood to extend even to the Extraordinary Impulse of the Spirit. Hence that which seems to be the Truest Distinction to solve what St Paul here says of Women's Praying and Prophecy, and what he says in chap. 14. (as also in his first Epistle to Tim.) of Women's being not to speak in the Church, is this, viz. That Women were upon No account, even tho' they had an Extraordinary Impulse, to be permitted to speak in the Church, or place set apart for Publick Divine Service, at least during the Time of Publick Divine Service; and if at any Other time in the Church or in any Other place besides the Church, any Woman had an Extraordinary Impulse to speak, either by way of Praying or Prophecy, yet she was not to do it Uncover'd.

(nn) That

T E X T.

TRANSLATION.

προσδοχομένη ἢ προφητεύουσα ἀκα-
τακαλύπτῃ τῇ κεφαλῇ, καταισχύνει
τὴν κεφαλὴν αὐτῆς· ἐν γὰρ ἐστὶ καὶ
τὸ αὐτὸ τῇ ἐξουσίᾳ. 6 Εἰ γὰρ
ὃ καὶ κατακαλύπτεται γυνὴ, καὶ κει-
ραῖα· εἰ δὲ αἰχρὲν γυναικὶ τὸ
κείρασθαι ἢ ξυραῖσθαι, καὶ κατακα-
λύπτεσθαι. 7 Ἄνὴρ μὲν γὰρ ὡς ὁρεῖ-
λες καὶ κατακαλύπτεται τὴν κεφαλὴν,
εἰκὼν καὶ δοξα Θεοῦ ὑπάρχων·
γυνὴ δὲ δοξα ἀνδρός ἐστιν. 8 Οὐ
γὰρ ἐστὶν ἄνθρωπος ὡς γυναικὶς, ἀλλὰ
γυνὴ ὡς ἀνδρός. 9 Καὶ γὰρ οὕτως
ἐκτίσθη ἄνθρωπος ἄφ' οὗ τὴν γυναικα,
ἀλλὰ γυνὴ ἄφ' οὗ τὸ ἄνδρα. (10 Διὰ
τὸτο ὁρεῖλες ἢ γυνὴ ἐξουσίαν ἔχειν
ἐπὶ τῆς κεφαλῆς, ὡς τὸς ἁγγέ-
λους.) 11 Πλὴν ὅτι ἄνθρωπος χωρὶς
γυναικὸς, ὅτι γυνὴ χωρὶς ἀνδρός,
ὡς Κυρίῳ. 12 Ὡς περὶ γὰρ ἡ γυνὴ
ὡς τὸ ἄνδρος, ὅτι καὶ ὁ ἄνθρωπος
ὡς τῆς γυναικὸς· τὰ δὲ πάντα ὡς
τὸ Θεοῦ. 13 Ἐν ὑμῖν αὐτοῖς κεί-
νατε· ὡς περὶ ὅτι γυναικα ἀκατακα-
λύπτῃ τῇ Θεῷ προσεύχουσα; 14 Ἡ
ἐδὲ αὐτὴ ἢ φύσις διδάσκει ὑμᾶς, ὅτι
ἄνθρωπος μὴ εἶναι κομᾶ, ἀπὸ μὴ αὐτῇ ἐστὶ

prays or prophecies with her
head uncover'd, dishonours her
Head: for that is even all one
as if she were shaven.

6 For if the Woman be not
cover'd, let her also be shorn:
but if it be a Shame for a Wo-
man to be shorn or shaven, let
her be cover'd.

7 For a Man indeed ought
not to cover his head, foras-
much as he is the Image and
Glory of God; but the Woman
is the Glory of the Man.

8 For the Man is not of the
Woman, but the Woman of
the Man.

9 Neither was the Man
created for the Woman, but
the Woman for the Man.

(10 For this cause ought the
Woman to have * a Covering
on her head, because of the
Angels:)

11 Nevertheless, neither is
the Man without the Woman,
nor the Woman without the
Man, in the Lord.

12 For as the Woman is of
the Man, even so is the Man
also by the Woman: but All
things of God.

13 Judge in your selves: is
it comely that a Woman pray
unto God uncover'd?

14 Do's not even Nature it-
self teach you, that if a Man
have long hair, it is a Shame
unto him?

15 γυνή

A N N O T A T I O N S.

(m) That this Expression, *because of the Angels*, is to be understood as in the
Paraphrase, seems Reasonable from the Apostle's proceeding v. 11. on the same
Argument he had mention'd v. 9. So that v. 10. seems to be added by way of
Parenthesis,

P A R A P H R A S E.

prays or (n) prophecies, i. e. by the immediate and extraordinary Motion or Gift of the Spirit speaketh at any time (not in the Church, for there it was not lawfull for a Woman to speak, but) in any other Assembly with her head Uncover'd, dishonours her Head the Man, by appearing in a Garb that disowns her Subjection to him: for that, viz. to appear Bare-beaded in publick, is even all one as if she were shaven, which is the Garb and Dress of the other Sex, not of the Woman. 6 For if the Woman be not cover'd or vail'd, as is usual for her Sex, let her also quit the Covering given her by Nature and be shorn: but if it be a Shame for a Woman to be shorn or shaven, for the same Reason let her be cover'd. 7 For a Man indeed ought not to cover his head or be vail'd, forasmuch as this is a Mark of Subjection, whereas he, i. e. the Man is the Image or Representative of God in his Dominion over the Rest of the World, and so may be stil'd the Glory, i. e. most glorious Creature of God here on Earth; but the Woman is no more than the Glory of the Man, i. e. that Creature wherein Man can glory in, as being made for to be an Help meet for him, and so Subordinate to Man in respect of her First and Original Design and Make. 8 For the Man is not Originally of the Woman, but the Woman of the Man: 9 neither was the Man created for the Woman, but the Woman for the Man. (10 And this speaking of the Order and End, for which the Man and the Woman was made at the Beginning, brings to my mind another Reason why the Woman ought to be cover'd, namely for this cause ought the Woman to have a Covering on her Head, as a Mark of the Power the Man has over her, because of her being first Seduced by (nn) the Prince of the Evil Angels, and the Man by means of her; on which account she was by the express Institution of God subjected to the Man, according to Gen. 3. 16. Thy Desire shall be Subject to thy Husband, and he shall Rule over thee: But in reference to the Consideration I was afore upon, it is to be observ'd that altho' the Man is not of the Woman &c. as v. 8, 9.) 11 Nevertheless, neither is the Man without the Woman, nor the Woman without the Man, in the Wisdom of the Lord so ordering it, as that one should come out of the other. 12 For as the Woman is originally out of the Man, even so is the Man also propagated by the Woman: but both the One and the Other and All things else originally of God.

13 Judge in your selves, laying aside the former Considerations: Is it comely that a Woman pray in publick unto God Uncover'd? 14 Do's not even Nature it self, which has distinguish'd the Sexes, and would have that Distinction preserv'd, teach you, that if a Man have long hair, ^{II. Nature, by giving Women Longer Hair than Men, teaches that Women ought to be Cover'd.} and

A N N O T A T I O N S.

Parenthesis, as containing somewhat that had occasionally occur'd to his thoughts by what had been said v. 8, 9. and which being taken notice of, he returns v. 11. to prosecute what he was saying v. 9. Further this interpretation is confirm'd by the Parallel place 1 Tim. 3. 11—13. See Dr Whitby on the place.

(o) From

TEXT

TRANSLATION.

15 γυνὴ δὲ εἰάν κομᾷ, δόξα αὐτῇ ὅτιν, ὅτι ἡ κόμη ἀντὶ θεοδολαίου δίδεται αὐτῇ; 16 Εἰ δὲ τις δοκᾷ φιλόνομος εἶναι, ἡμεῖς θεαυτῷ συνήθειαν οὐκ ἔχομεν, ὅδε αἱ ἐκκλησίαι τοῦ Θεοῦ.

17 Τὸ δὲ θεομακάριον οὐκ ἐπαίνο, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον συνέρχεται. 18 Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν εἰς τὴν ἐκκλησίαν, ἀκούω χίσματα εἰς ὑμῖν ὑπάρχον· καὶ μέρος τι πιστεύω. 19 Δεῖ γὰρ καὶ αἱρέσεις εἶναι, ἵνα οἱ δοκιμοὶ φανερωθῇ γίνονται εἰς ὑμῖν. 20 Συνερχομένων οὖν ὑμῶν ὅτι τὸ αὐτὸ, οὐκ ἐστὶ Κυριακοὶ δεῖπνοι φαγεῖν. 21 Ἐξαιρου γὰρ τὸ ἴδιον δεῖπνον περιλαμβάνει εἰς πρὸ φαγεῖν καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθύει. 22 Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ χαλαιοῦσθε τὴν μὴ ἔχοντα; Τί ὑμῖν ἔπω; ἐπαίνεσω ὑμᾶς εἰς τὸν τόπον; οὐκ ἐπαίνο.

15 But if a Woman have long hair, it is a Glory to her: for her hair is given her for a Covering.

16 But if any Man seem to be contentious, we have no such Custom, nor the Churches of God.

17 Now in this that I declare unto you, I praise you not, that you come together, not for the better, but for the worse.

18 For first of all, when ye come together in the Church, I hear that there be Divisions among you; and I partly believe it.

19 For there must be also Heresies among you, that they, who are approv'd, may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's Supper.

21 For in eating every one takes before *other* his Own supper, and one is hungry, and another is drunk.

22 What have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 Ἐγὼ

ANNOTATIONS.

(o) From what is here said and v. 34. abundantly appears the Unlawfulness of putting the House of God or Place set apart for Divine Worship to any Common use; since in the judgment of St Paul it is not lawfull to Eat or Drink therein, so much as to satisfy our Hunger or Thirst.

P A R A P H R A S E.

and wear it so as Women, it is a Shame unto him? 15 But if a Woman have long hair, and wear it so as usual by the Direction of Nature, it is a Glory, i. e. Grace to her; for her Hair is given her for a Covering.

16 But if, after all that has been here said, any man seem to contend for the contrary practice, only out of a Love to be Contentious, it will be sufficient to add, that We, i. e. the Churches planted by me, have no such Custom, nor the Churches of God that are planted by other True Apostles or Ministers of the Gospel.

III.
The Practice of the Church, were there no other, is a Sufficient Reason for Women not to pray or prophesy Uncover'd.

SECTION V.

Wherein St Paul reproves the Corinthians for partaking of the Lord's Supper Unworthily, and gives some Directions concerning what is to be done in order to receive it Worthily.

17 Now in this other thing, that I am going to declare unto you, I praise you not, viz. that you come together in your settled Assemblies so, as is not for the Better, but for the Worse. 18 For first of all, when ye come together in the Church, I hear that there be Divisions among you, i. e. that you eat not the Lord's Supper All together, but in several Parties, and I partly believe it. 19 For, (according to what our Lord has said Matt. 18. 7.) there must be also Heresies, i. e. Sects, Divisions or Factions in the Church, and so among you, that they who stand Firm upon Trial, and so are approv'd, may on one hand, and consequently they who stand not Firm, and so are not approv'd, may on the other hand, be made manifest among you.

I.
Disorders of some Use in the Church, viz. as serve to distinguish the Orderly from the Disorderly.

20 When ye come together therefore, tho' it be indeed into One place, and you there Eat, yet this your Eating after the manner you do, and I now blame is not to Eat the Lord's Supper as ye ought. 21 For in Eating ye eat not All together, and of the same Supper in common, as the Lord's Supper ought to be eaten, but on the contrary Every one as he comes sooner, so without tarrying for his Fellow-Communicants, takes before and without other what he has brought, as design'd by him only for his Own, either Common Supper or Celebrating of the Lord's Supper; and by this means One is hungry as having nothing to bring, and another who has plenty is drunk. 22 What, have ye (o) not houses to eat and to drink in what you design as your Common Supper, or to satisfy your Common Hunger and Thirst? or despise ye the Church of God, by thus eating your Common Meal in it, and so not shewing due Reverence to it; and withal take a pleasure to shame or put out of Countenance them that have not wherewithal to feast there as you do? What shall I say unto you? shall I praise you as remembering me in this? Indeed whereas I said afore (v. 1.) I praise you that you remember me in All things, that must be understood with this Restriction, viz. that I praise you not in

II.
St Paul reproves them for the Unworthy or Disorderly Receiving of the Lord's Supper, whereof some were guilty.

TEXT.

TRANSLATION.

23 Εγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυ-
 είου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ
 Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ἣ
 παρεδίδοτο, ἔλαβεν ἄρτον. 24 Καὶ
 εὐχαριστήσας ἔκλασεν, καὶ εἶπε·
 Τοῦτό μου ἔστι τὸ σῶμα τὸ ὑπὲρ
 ὑμῶν κλωμῶν. Τούτο ποιεῖτε εἰς
 τιμὴν ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως
 καὶ τὸ ποτήριον, μετὰ τὸ δευπνῆσαι,
 λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ
 διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι.
 Τούτο ποιεῖτε, ὅσάκις ἀνὴρ πίνετε, εἰς
 τὴν ἐμὴν ἀνάμνησιν. 26 Ὅσάκις ὃ
 ἀνὴρ ἐσθίητε τὸν ἄρτον τούτον, καὶ τὸ
 ποτήριον τούτο πίνετε· τὸν θάνατον τοῦ
 Κυρίου χαλαγγέλλετε, ἄχρις οὗ ἀν-
 ἔλθῃ. 27 Ὡς ὁ ἀνὴρ ἐσθίῃ τὸν ἄρτον
 τούτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου
 ἀναξίως, ἐνοχὸς ἔσται τοῦ σώματος καὶ τοῦ
 αἵματος τοῦ Κυρίου. 28 Δοκιμαζέτω
 δὲ ἑαυτὸν ὁ ἄνθρωπος, καὶ ὅπως ἐκ τῶν
 ἄρτων ἐσθίῃ, καὶ ἐκ τοῦ ποτηρίου πι-
 νέτω. 29 Ὁ ὅς ἐσθίῃ καὶ πίνῃ ἀνα-
 ξίως, κῆμα ἑαυτοῦ ἐσθίει καὶ πίνει,
 μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.
 30 Διὰ τούτο ἐν ὑμῖν πολλοὶ ἀσθε-
 νεῖς καὶ ἀρρώστοι, καὶ κοιμῶνται ἰσχυροί·

23 For I have receiv'd of
 the Lord, that which also I
 deliver'd unto you: That the
 Lord Jesus, the night in which
 he was betray'd, took bread:

24 And when he had given
 thanks, he brake it and said:
 * This is my Body, which is
 broken for you: this do in re-
 membrance of Me.

25 After the same manner
 also he took the Cup, when he
 had sup'd, saying: This Cup
 is the New Testament in my
 Blood: this do ye, as often as
 ye drink it, in remembrance
 of Me.

26 For as often as ye eat
 this Bread, and drink this Cup,
 ye do shew the Lord's Death,
 till he come.

27 Wherefore, whosoever
 shall eat this Bread, and drink
 this Cup of the Lord unwor-
 thily, shall be guilty of the
 Body and Blood of the Lord.

28 But let a man examine
 himself, and accordingly let
 him eat of that Bread, and
 drink of that Cup.

29 For he that eats and
 drinks unworthily, eats and
 drinks * judgment to himself,
 not * making a Distinction of
 the Lord's Body.

30 For this cause many are
 weak and sickly among you,
 and many sleep.

31 Ei

ANNOTATIONS.

V. 24. † These words, λέγει, φέρει, are not read in either of the two most
 Ancient MSS. viz. Alexandrian and Clermontian. And it is evident from St An-
 brose, that they were not read in the Old Latin Version. And indeed it is most
 likely that they have been here added from the Form of Institution, Matt. 26. 26.
 since

PARAPHRASE.

reference to this particular, forasmuch as in reference to Eating the Lord's Supper, ye have not kept what I Deliver'd unto you.

23 For I have receiv'd of the Lord, that which also I deliver'd unto you, concerning the Institution of the Lord's Supper, viz. that the Lord Jesus, the night in which he was betray'd, took Bread: 24 And when he had given Thanks, he brake it and said: Take, eat; this is my Body, which is broken for you: this do in remembrance of Me. 25 After the same manner also he took the Cup, when he had supp'd, saying: *The Wine in this Cup is a Representation of the New Testament or Covenant being ratified in my Blood: this do ye, as often as ye drink it, in remembrance of Me.* 26 *These words of our Lord apply'd both to the Sacramental Bread and Wine, viz. This do in Remembrance of me, are in a special manner Observable; for hence ye learn, that as often as ye eat this Bread, and drink this Cup, ye do it, not to satisfy your Hunger and Thirst, but to shew or declare your Commemoration of the Lord's Death, till he come.*

27 Wherefore, whosoever shall eat this Bread and drink this Cup of the Lord Unworthily, i. e. in a manner not suitable to the foremention'd End for which this Sacrament was instituted, shall be guilty of a Mis-use of the Body and Blood of the Lord, and so shall become liable to the Punishment due to such a Mis-use, (of which by and by v. 30.) 28 But in order to avoid such a Mis-use, let a man examin himself, as to his Belief and Practice in other respects, so more particularly as to his Knowledge of the End and Manner of Christ's Institution of the Lord's Supper afore recited, and accordingly to the said End and Manner of Christ's Institution let him eat of that Bread, and drink of that Cup; whereby he will avoid those Irregularities I now find fault with in you, and partake of it Worthily or in a Suitable manner. 29 For he that eats and drinks Unworthily, i. e. after an Unworthy or Unsuitable manner, eats and drinks in such a manner as will bring Judgment to or on himself, not (p) making a Distinction of his Eating of the Lord's Body from his way of Common eating, namely by Eating it after a more Solemn and Religious manner. 30 For this cause it is that Many are Weak and Sickly among you, and Many sleep, i. e. are gone to their Graves.

ANNOTATIONS.

since according to All Copies, the Sentence answering thereto, and referring to the Cup in the Form of Institution, (Matt. 26. 27) viz. Πίτε ἡς αὐτοῦ πίνετε, is here left out by St Paul; and accordingly this Expression, ἔπι Τὸτό με ἐστὶ τὸ σῶμα &c. do's exactly answer to that other Expression of St Paul: λέγων, Τὸτο τὸ ποτήριον &c. (p) Hence it may be reasonably infer'd, that St Paul did blame the Corinthians eating of the Lord's Supper, as a part of their Ordinary Meat; and not making a due Difference between them. And that διακρίνομεν αὐτοὺς is to be understood as in the Paraphrase will appear I think evident from considering, that it is not to be doubted, but St Paul uses the word διακρίνομεν in v. 31. with allusion to ἀγασθαι in v. 29.

III.

He reminds them of the Manner of our Lord's Instituting the Lord's Supper.

IV.

From thence infer, that it ought to be Eat Reverently; and that Such as do otherwise, thereby become Guilty of a Sin, and bring God's Judgments upon them.

TEXT.

TRANSLATION.

31 Εἰ γὰρ ἑαυτοὺς διεκείνομεν, οὐκ αἰ κεινόμεθα. 32 Κεινόμενοι δὲ, ὑπὸ τῷ Κυρίου παιδολόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. 33 Ὡστε, ἀδελφοί μου, σιυνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. 34 Εἰ δὲ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνερχησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, ἀπαγγέλω.

Κεφ. ιβ'. Περὶ δὲ τῆς συνδυμαπκῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. 2 Οἴδατε ὅτι ἔστι ἡτι, πρὸς τὰ εἰδωλα τὰ ἄφωνα, ὡς αἱ ἡγεσθε, ἀπαγρόμοι. 3 Διὸ γνωρίζω ὑμῖν, ὅτι ὁδοὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει, ἀνάγεμα Ἰησοῦ καὶ ὁδοὶς διώματα εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἀγῶ.

31 For if we *would behave our selves with such a Distinction, we should not be judged.

32 But when we are judged, we are chasten'd of the Lord, that we should not be condemn'd with the World.

33 Wherefore, my Brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home, that ye come not together to judgment. And the rest will I set in order when I come.

Chap. XII.

Now concerning * the Spiritual, Brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb Idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed; and that no man can say, that Jesus is the Lord, but by the Holy Spirit.

4 Δια-

PARAPHRASE.

Graves. 31 For if we would (p) behave our selves with Such a Distinction, viz. in making a due Distinction between eating the Lord's Supper and a Common Meal, We should not be judg'd, i. e. bring a Judgment or Punishment upon Us. 32 But when we are thus judg'd, i. e. do by our default in the said matter bring a Judgment upon Us, We are thereby chastened of the Lord, like as Children are by their Parents, or Scholars by their Masters for their Good, namely that we should not be finally (q) condemn'd hereafter with the Unbelieving and Wicked World.

33 Wherefore, my Brethren, when ye come together to eat, i. e. celebrate the Lord's Supper, tarry one for another, that ye may eat it All together, as Partakers All in Common of the Lord's Table, without Division or Distinction. 34 And if any man (o) hunger, let him eat at home

v.
Some Directions
for worthily Re-
ceiving the Lord's
Supper.

P A R A P H R A S E.

home to satisfy his hunger, that ye come not together to judgment, i. e. that the foremention'd Disorders in these your Meetings to celebrate the Lord's Supper draw not on you the foremention'd judgments. And the rest, which remains to be rectified at least in reference to this matter, I will set in order when I come.

S E C T I O N VI.

Wherein St Paul gives them large Directions, in reference both to their Desiring, and their Exercising Spiritual Gifts, especially that they guide themselves herein as shall be most for the Common Good of the Church.

Chap. XII. Now I proceed to answer that other part of your Letter, viz. concerning the Spiritual whether Persons or Gifts. And as to the former, i. e. such as be assisted and acted by the True Spirit of God, I would not have you ignorant in a matter of such Consequence. 2 Ye know that ye were Gentiles, carried away unto the Worship of these Senseless, as in other respects so particularly Dumb Idols, and which therefore could not enable you to speak any, much less strange or unknown Tongues, as ye are now enabled by the Spirit of God; and yet ye were so Blind as to be carried away to the Worship of these Idols, even as ye were led by those who then seduc'd you, without ever sitting down seriously to consider the Folly ye were guilty of; but suffering your selves to be led by Others as Blind as your selves. 3 Wherefore, this being you know your former State before your Conversion, you might have from thence inferr'd your selves, but since ye have not, I give you to understand, on the one hand that No man speaking by the Spirit of God calls Jesus Accursed, i. e. opposes the Gospel or Christian Religion as not Coming from God; and on the other hand that No man can say or truly own, that Jesus is the Lord, the Messiah or Redeemer promis'd under O. T. and now sent by and from God into the World, but by the Holy Spirit. And from this last Consideration it follows, that none of you who are Believers, can have any just pretence to Slight, or think your selves Superior to, any other of your Brethren, as not having the Spirit of God as well as you; tho' not in the same manner.

I. All True Christians are Spiritual in some sense, & therefore no such is to be slighted, as not being Spiritual, or not having the Spirit of God.

4 Now

A N N O T A T I O N S.

(q) It is hence evident, that by *νεῖμα* v. 29. St Paul did not understand Damnation in the Sense, wherein it is now commonly understood among us, viz. for Eternal Damnation; but only some Judgment or Punishment inflicted by God in order to prevent Eternal Damnation. And it is observable that St Paul here uses either *νεῖμα* or the verb *νεῖμι*, where he speaks of Such Judgments or Chastisements; but where he speaks (v. 32.) of Final and Eternal Damnation, he uses the verb *κατακαίω*.

(r) So

TEXT.

TRANSLATION.

4 Διαίρεσεις δὲ χαρισμάτων εἰσὶ,
τὸ δὲ αὐτὸ πνεῦμα. 5 καὶ διαίρεσεις
ἁγιοτήτων εἰσὶ, καὶ ὁ αὐτὸς Κύριος.
6 καὶ διαίρεσεις ἐνεργημάτων εἰσὶν,
ὁ δὲ αὐτὸς ὅςτις Θεός, ὁ ἐνεργῶν πάντα
ἐν ὅσῃσι. 7 Ἐκάστῳ δὲ δι-
δδοται ἡ φανερώσις τοῦ Πνεύματος ὡς
τὸ συμφέρον. 8 Ὡς μὲν ᾧ ἁγίῳ
Πνεύματος διδδοται λόγος σοφίας, ἄλ-
λῳ δὲ λόγος γνώσεως, καὶ τὸ
αὐτὸ Πνεῦμα. 9 ἑτέρῳ δὲ πίστις ἐν
τῷ αὐτῷ Πνεύματι. ἄλλῳ δὲ χεί-
σμα ἰαμάτων, ὡς τῷ αὐτῷ Πνεύ-
ματι. 10 ἄλλῳ δὲ ἐνεργήματα δυ-
νάμεων, ἄλλῳ δὲ ὡραφή, ἄλλῳ
δὲ ἁγιοποιήσις πνευμάτων, ἑτέρῳ δὲ
γέννη γλωσσῶν, ἄλλῳ δὲ ἐρμηνεία
γλωσσῶν. 11 Πάντα δὲ ταῦτα ἐν-
εργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα,
διαιρῶν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

12 Καθάπερ ᾧ τὸ σῶμα ἐν ὅσῃσι,
καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέ-
λη τοῦ σώματος τοῦ ἐνὸς πολλά ὄντα, ἐν
ὅσῃσι σῶμα. ὅπου καὶ ὁ Χριστός. 13 Καί
γὰρ ἐν ἐνὶ Πνεύματι ἡμεῖς πάντες εἰς
ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι·
καὶ πάντες εἰς ἐν Πνεῦμα ἐποτίσθημεν.
14 Καὶ ᾧ τὸ σῶμα ἓκ ἐστὶ ἐν μέλος,
ἀλλὰ πολλά. 15 Ἐὰν εἴπῃ ὁ ὅσος.

4 Now there are Diversities
of Gifts, but the same Spirit:

5 And there are *Diversities
of Administrations, but the
same Lord:

6 And there are Diversities
of Operations, but it is the same
God, that worketh All in All.

7 *Now the Manifestation
of the Spirit is given to every
Man to profit withall.

8 For to one is given by the
Spirit, the Word of Wisdom;
to another the Word of Know-
ledge, by the same Spirit;

9 To another Faith by the
same Spirit; to another the
Gifts of Healing by the same
Spirit;

10 To another the working
of Miracles; to another Pro-
phesy; to another discerning
of Spirits; to another divers
kinds of Tongues; to another
the interpretation of Tongues.

11 But All these worketh
that One and the self same
Spirit, distributing to every
man severally as he will.

12 For as the Body is one,
and has many Members; and
all the Members of that one
Body, being Many, are one
Body: so also is Christ.

13 For by one Spirit are we
all baptiz'd into one Body, whe-
ther we be Jews or Gentiles;
whether we be bond or free;
and have been all made to
drink into one Spirit.

14 For the Body is not one
Member, but many.

15 If the Foot shall say,

P A R A P H R A S E.

4 Now there are *indeed* Diversities of Gifts among Christians, but yet there is no Diversity of Spirits, the said Gifts come All from One and the Same Spirit of God. 5 And there are Diversities of Administrations or Offices in the Church, but All the Offices have the Same Lord. 6 And there are Diversities of Operations, *i. e.* In-workings, whereby Christians are enabled to do Extraordinary things, but it is the Same God that worketh All these Inward Extraordinary Abilities in All that have them. 7 Now the Manifestation of the Spirit in the exercise of these several Gifts and Offices is given to every one, not for his own private Advantage or Honour, but to profit others withall. 8 For, to descend to particulars, to one is given by the Spirit the Word of Wisdom, *i. e.* the Revelation or Making known the Gospel; to another the Word of Knowledge, *i. e.* the Knowledge of the True Sense of O. T. for explaining and confirming the Gospel, by the same Spirit; 9 to another Faith, an Undoubting Persuasion of performing what he is going about, by the same Spirit; to another the Gifts of healing all manner of Diseases, by the same Spirit; 10 to another the Working of Miracles; to another Prophecy, *i. e.* the Power to foretell things Future, or the Understanding and Explaining the mysterious Sense of Scripture by the immediate Illumination and Motion of the Spirit, or speaking and singing by the Dictate of the Spirit; to another Discerning of the Spirits of others, and particularly by what Spirit they perform'd any Extraordinary Operation; to another divers Kind of Tongues; to another the Interpretation of Tongues. 11 But All these Gifts or Abilities worketh that One and the same Spirit, distributing them to every man severally or in particular, as he will or thinks fit for the Good of the Whole Church.

12 For as the natural Body is One, and yet has many Members; and all the Members of that one Body, being Many, yet are one Body; and therefore the Functions of the said several Members conduce to the Good of the Whole Body; so also is it in respect of the Mystical Body of Christ, *viz.* the Church, and its several Members. 13 For by one Spirit We are All baptiz'd into One Body, *i. e.* by receiving One and the Same Spirit at our Baptism We are all united into One Spiritual Society, the Church, whether we be Jews or Gentiles, whether we be Bond or Free, (there being no Pre-eminence to the Former above the Latter in this respect;) and have been All made to drink into one Spirit, *i. e.* by partaking of the Blood of Christ in the Lord's Supper, We likewise are All made to have One Life, One Spirit, as the Blood diffus'd thro' the Body communicates the same Life and Spirit to all the Members. 14 We All, I say; for as the natural, so the mystical Body is not One Member, but consists of Many Members, All vitally united in one Common Sympathy and Usefulness. 15 If, in the natural Body, the Foot shall say;

Because

II.
Neither ought Christians to despise one the other, on account of any Extraordinary or Miraculous Gifts of the Spirit; soasmuch as every Such Gift is given by the same Lord, and design'd for the Common Good of the Church.

III.
What is said afore concerning the Church or Mystical Body of Christ, is illustrated by the different Members and their different Offices in the Natural Body, and their tending All to the Common Good of the Whole Body.

TEXT.

TRANSLATION.

Οπ ἔκ εἰμι χεὶρ, ἔκ εἰμι ἔκ τῷ
 σώματος· ὃ ὡς τὸ ἔκ ἐπὶ ἔκ
 τῷ σώματος; 16 Καὶ εἰ ἐπὶ τὸ
 οὗς· Οπ οὐκ εἰμι ὀφθαλμός, οὐκ
 εἰμι ἔκ τῷ σώματος· ὃ ὡς τὸ
 ἔκ ἐπὶ ἔκ τῷ σώματος; 17 Εἰ
 ὅλοι τὸ σῶμα ὀφθαλμός, ποῦ ἡ
 ἀκοή; εἰ ὅλοι ἀκοή, πῶς ἡ ὀσφρη-
 σις; 18 Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ
 μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώ-
 ματι, καθὼς ἠέλησεν. 19 Εἰ δὲ
 ἓν τὰ πάντα ἐν μέλῳ, πῶς τὸ
 σῶμα; 20 Νυνὶ δὲ πολλὰ μὲν
 μέλη, ἐν δὲ σῶμα. 21 Οὐ δύνα-
 ται δὲ ὁ ὀφθαλμός εἰπεῖν τῇ χειρί·
 ἡρεῖαι σὺ ὅτι ἔχω· ἢ πάλιν ἡ κε-
 φαλὴ τοῖς ποσὶ· ἡρεῖαι ὑμῶν ὅτι
 ἔχω. 22 Ἀλλὰ πολλῶ μάλλον τὰ
 δοκοῦντα μέλη τῷ σώματι ἀσθενέ-
 τερα ὑπάρχειν, ἀναγκαῖά ἐστι. 23 Καὶ
 ἃ δοκῶμεν ἀπρότιμα εἶναι τῷ σώμα-
 τι, τούτοις τιμὴν περισσύτεραν περι-
 τίμεν· ὃ τὰ ἀσχημονα ἡμῶν ἡσχη-
 μουσύνειν περισσύτεραν ἔχει. 24 Τὰ
 δὲ ἡσχημονα ἡμῶν ὃ ἡρεῖαι ἔχει·
 ἀλλ' ὁ Θεὸς συνεκέραισε τὸ σῶ-
 μα, τῷ ὑπερῷ περισσότεραν
 δοῦναι τιμὴν. 25 ἵνα μὴ ἡ χί-
 σμα εἰ τῷ σώματι, ἀλλὰ τὸ αὐτὸ
 ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.

Because I am not the Hand, I
 am not of the Body; is it there-
 fore not of the Body?

16 And if the Ear shall say,
 Because I am not the Eye, I
 am not of the Body; is it there-
 fore not of the Body?

17 If the whole Body were
 an Eye, where were the Hear-
 ing? if the whole were Hear-
 ing, where were the Smelling?

18 But now has God set the
 Members every one of them in
 the Body, as it has pleased him.

19 And if they were All one
 Member, where were the Body?

20 But now are they many
 Members, yet but one Body.

21 And the Eye cannot say
 unto the Hand, I have no need
 of thee: nor again, the Head
 to the Feet, I have no need
 of you.

22 * But those Members of
 the Body, which seem to be
 more feeble, are much more
 necessary.

23 And those Members of
 the Body, which we think to
 be less honourable, upon these
 we bestow more abundant ho-
 nour, & *our less comely parts
 have more abundant comeli-
 ness.

24 For our comely parts have
 no need: but God has temper'd
 the Body together, having giv-
 en more abundant Honour to
 that part which lacked:

25 That there should be no
 Schism in the Body; but that
 the Members should have the
 same care one for another.

TEXT.

TRANSLATION.

26 Καὶ εἴτε πάσχει ἐν μέλῳ, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλῳ, συγχαίρει πάντα τὰ μέλη. 27 Ὑμεῖς δὲ εἰτε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέ-
 ρους. 28 Καὶ οὐς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, ὡς ἄντον Ἀποστόλους,

26 And whether one Member suffer, all the Members suffer with it; or one Member be honour'd, all the Members rejoyce with it.

27 Now ye are the Body of Christ, and Members in particular.

28 And God has set some in the Church, first Apostles, δεύτερον

PARAPHRASE.

Because I am not the Hand, I am not of the Body; is it therefore not of the Body? 16 And if the Ear shall say; Because I am not the Eye, I am not of the Body; is it therefore not of the Body? 17 If the Whole Body were an Eye, where were the Hearing? if the Whole were Hearing, where were the Smelling? 18 But now has God set the Members every one of them in the Body, *to such uses and in such places*, as it has pleased him. 19 And if they were All one Member, where were the Body? 20 But now are they many Members, yet but One Body. 21 And the Eye cannot say unto the Hand, I have no need of thee; nor again the Head to the Feet, I have no need of you. 22 But those Members, which seem to be more feeble, are much more necessary; 23 And those Members of the Body, which we think to be less honourable, upon these we bestow more abundant honour *by taking care to keep them always cover'd*; and our less comely parts have *by our so covering them* more abundant, *i. e. a more studied and adventurous Comeliness*. 24 For our Comely parts have no need of any borrow'd Helps or Ornaments: but God has temper'd the Body together, having given more abundant Honour to that Part which lack'd, *i. e. God has so contriv'd the Symmetry of the Body, that he has added honour to those parts that might seem naturally to want it*; 25 that there should be no Schism in the Body; but that the Members should have the same Care one for another. 26 And God has so order'd the Body that, whether one Member suffer, all the Members suffer with it; or one Member be honour'd or adorn'd; all the Members do as it were rejoyce with it, *as partaking of the said Honour*.

27 Now (agreeably to what is said of the Natural Body, v. 12, 14, 19, 20.) ye in like manner are, taken All together, the Body of Christ, and are Members of the said Body, when consider'd Each in particular. 28 And (agreeably to what is said of the Natural Body v. 18.) God has set some in the Church to be first Apostles; others secondarily to be

IV.

What is afore-
 said of the Natu-
 ral Body, is more
 particularly ap-
 ply'd to the My-
 stical Body of
 Christ, the
 Church.

I.

Prophets,

TEXT.

TRANSLATION.

δύτερον Προφήται, τρίτον διδασκά-
 λους, ἔπειτα δυνάμεις, εἴτα χαρίσματα
 ἰαμάτων, ἀνιλήψεις, κυβερνήσεις, γένη
 γλωσσῶν. 29 Μὴ πάντες Ἀπόστο-
 λοι; μὴ πάντες τροφῆται; μὴ πάν-
 τες διδάσκαλοι; μὴ πάντες δυνάμεις;
 30 μὴ πάντες χαρίσματα ἔχουσιν ἰα-
 μάτων; μὴ πάντες γλώσσαις λαλοῦσι;
 μὴ πάντες διερμινεύουσιν; 31 Ζηλοῦτε
 δὲ τὰ χαρίσματα τὰ κρείττονα. καὶ ἔπι
 καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

Κεφ. ιγ'. Εὖν ταῖς γλώσσαις τῶν
 ἀνθρώπων λαλοῦ καὶ τῶν ἀγγέλων,
 ἀγάπην δὲ μὴ ἔχω, γένηται χαλ-
 κὸς ἡχῶν, ἢ κύμβαλον ἀλαλάζον.
 2 Καὶ εὖν ἔχω τροφητεῖαν, καὶ εἰδὼ
 τὰ μυστήρια πάντα, καὶ πᾶσαν τιλὴν
 γινώσκω καὶ εὖν ἔχω πᾶσαν τιλὴν πί-
 στω, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ
 μὴ ἔχω, οὐθέν εἰμι. 3 Καὶ εὖν ψω-
 μίσω πάντα τὰ ὑπάρχοντά μου, καὶ
 εὖν πᾶσιν τὸ σῶμά μου ἵνα χερυθί-
 σωμαι, ἀγάπην δὲ μὴ ἔχω, ὅδὲν
 ὠφελοῦμαι. 4 Ἡ ἀγάπη μακρο-
 θυμὴ, χρηστεύεται· ἡ ἀγάπη ὁ ζήλοῦ
 ἡ ἀγάπη ὁ ὑπερενέεται, ὁ φουσιέται,
 5 οὐκ ἀχρημονέ, ὁ ζητεῖ τὰ ἑαυτοῦ,

secondarily Prophets, thirdly
 Teachers, after that Miracles,
 then Gifts of Healings, Helps,
 Governments, Diversities of
 Tongues.

29 Are all Apostles? are all
 Prophets? are all Teachers?
 are all Workers of Miracles?

30 Have all the Gifts of
 Healing? do all speak with
 Tongues? do all interpret?

31 Now covet earnestly the
 best Gifts. And yet shew I
 unto you a more excellent
 way.

Chap. XIII.

Tho' I speak with the tongues
 of Men and of Angels, and have
 not Charity, I am become as
 sounding brass, or a tinkling
 Cymbal.

2 And tho' I have the Gift
 of Prophecy, and understand
 all Mysteries, and all Know-
 ledge; and tho' I have all
 Faith, so that I could remove
 mountains, and have no Cha-
 rity I am nothing.

3 And tho' I bestow all my
 goods to feed the poor, and
 tho' I give my Body to be
 burnt, and have not Charity,
 it profiteth me nothing.

4 Charity suffereth long and
 is kind; Charity envieth not;
 Charity vaunteth not it self, is
 not puff'd up,

5 Do's not behave it self
 unseemly, seeks not her Own,

ANNOTATIONS.

(r) So it is generally understood; but Dr *Lightfoot* understands thereby Such
 as had the Gift of discerning Spirits; because κυβερνήσεις in O. T. denotes *Skill in*
judging of things. But this being a very Requisite Qualification for the Govern-
 ours

PARAPHRASE.

Prophets; others thirdly Teachers; after that *Workers of Miracles*, then those who have the Gifts of Healing, Helps, i. e. Deacons or Such as take Care of the Poor, and assist the Superior Ministers of the Gospel, Governments (r) or Rulers of the Church, such as are able to speak Diversities of Tongues. 29 (*Agreeably to what is said v. 17. of the Natural Body*) Are All Apostles? are All Prophets? are All Teachers? are All Workers of Miracles? 30 have All the Gifts of Healing? do All speak with divers and strange Tongues? do All Interpret? *What is observ'd v. 15, 16, 21, &c. to 27. of the Natural Body, it will be Easy for you your selves to apply to the Church (without my exprefs mentioning thereof,) namely, it is Easy for you to perceive that thereby is intimated, that if Any one have not That Function or Dignity in the Church which he desires, he must not therefore think that he is not a Member of the Church. There is as much need of distinct Gifts and Functions in the Church, as there is of different Senses and Members in the Natural Body; and the meanest and least honourable would be miss'd, if it were wanting, and the Whole Body of the Church would suffer by it. So that there ought to be no Schism, Emulation or Contest among you, on account of the Excellency of the Gift One has above that of Another; nor ought any One to be the less honour'd or valued for the Gift he has, tho' it be not of the First Rank.* 31 Now it appears from this long Discourse, that ye ought to covet Earnestly the Best Gifts, i. e. Such as are most Usefull for the Church. And yet shew I unto you (in the following Chapter or Paragraph) a more Excellent Way, i. e. a Way to become far more Excellent in the Church, than by having one or more of the most Excellent Gifts or Functions therein.

Chap. XIII. Tho' I speak with All the Tongues of Men and also with those of Angels, and have not Charity or Love for others, so as to use them for their Benefit, I am become as or no better than sounding Brass or a tinkling Cymbal, which fills the Ears of others without any Advantage to it self by the sound it makes. 2 And tho' I have the Gift of Prophecy, and understand all Mysteries contain'd in the Scriptures, viz. which be so and which be not, and all Knowledge comprehended in the said Mysteries; and tho' I have All, i. e. the greatest Degree of Faith, so that I could remove Mountains, and have no Charity, I am nothing, i. e. of no Real Value. 3 And tho' I bestow all my Goods to feed the Poor, and give my Body to be burnt for the Testimony of the Faith, and have not Charity to seek herein the Benefit of others, but do it rather out of Vain-glory, to be admir'd and prais'd by Men, it profits me nothing. 4 Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puff'd up; 5 do's not behave it self unseemly, seeks not her Own Advantage in All she

V.
St Paul sets before them the Excellency of Charity above all other Gifts or Graces of the Spirit.

TEXT.

TRANSLATION.

ὃ παροξύνεται, ὃ λογίζεται τὸ κα-
κόν, 6 ὃ χαίρει ὅτι τῇ ἀδικίᾳ,
συγχαίρει δὲ τῇ ἀληθείᾳ. 7 Πάν-
τα γινώσκει, πάντα πιστεύει, πάντα
ἐλπίζει, πάντα ὑπομένει. 8 Ἡ
ἀγάπη ὅσδεποτε ἐκπίπτει. εἴτε δὲ
προφητεῖαι, καὶ ἑρμηνεύονται· εἴτε
γλῶσσαι, παύσονται· εἴτε γνώσις, κα-
ταργηθήσεται. 9 Ἐκ μέρους ὃ γι-
νώσκωμεν, καὶ ἐκ μέρους προφη-
τεύομεν. 10 Ὅταν δὲ ἔλθῃ τὸ τέ-
λειον, τότε τὸ ἐκ μέρους καταργη-
θήσεται. 11 Ὅτε ἦμιν ἡνιπιοῦ,
ὡς ἡνιπιοῦ ἐλάλουν, ὡς ἡνιπιοῦ ἐφρό-
νουν, ὡς ἡνιπιοῦ ἐλογιζόμεθα· ὅτι δὲ
γέγονα ἀνὴρ, κατήργηκα τὰ τῆς ἡ-
νιπιοῦ. 12 Βλέπομεν γὰρ ἄρτι δι'
ἐσόπτρου ἐν αἰνίγματι, τότε δὲ ὡρόσω-
ποι ὡς ὡρόσωποι· ἄρτι γινώσκω
ἐκ μέρους, τότε δὲ ὅτι γινώσκω καὶ ὡς
καὶ ἐπεγνώθην. 13 Νυνὶ δὲ μένει
πίσις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα.
μεῖζων δὲ τούτων ἡ ἀγάπη.

Κεφ. ιδ'. Διώκετε τὴν ἀγάπην,
ζητεῖτε δὲ τὰ πνευματικά· μάλλον
δὲ ἵνα προφητεύητε. 2 Ὁ γὰρ
λαλῶν γλῶσση, οὐκ ἀνθρώποις λα-

is not* highly provok'd, thinks
no evil,

6 Rejoyceth not in iniquity,
but rejoyceth* with the Truth:

7 *Covers all things, be-
lieves all things, hopeth all
things, endures all things.

8 Charity never fails: but
whether there be Prophecies,
they shall be *done away;
whether there be Tongues,
they shall cease; whether there
be Knowledge, it shall be done
away.

9 For we know in part, and
prophecy in part.

10 But when that which is
perfect is come, then that which
is in part shall be done away.

11 When I was a Child, I
spake as a Child, I understood
as a Child, I thought as a Child:
but when I became a Man, I
put away Childish things.

12 For now we see thro' a
glass darkly, but then face to
face: Now I know in part, but
then shall I know, even as also
I am known.

13 And now abides, Faith,
Hope, Charity, these three; but
the greatest of these is Charity.

Chap. XIV.

Follow after Charity, and
*covet earnestly spiritual Gifts,
but rather that ye may pro-
phesy.

2 For he that speaks in an
unknown tongue, speaks not

λῆ,

ANNOTATIONS.

ours of the Church, as was also the Discerning of Spirits, hence it seems further
to confirm the Common Acceptation of the Word in this place for Governours
or Rulers of the Church.

(S) It

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do's, or is not self-interested, is not highly provok'd or to a degree unsuitable to the Occasion, thinks no Evil, *i. e.* is not apt to put Ill Constructions upon things. 6 Rejoyces not in Iniquity or when any other do's Amis, but rejoyces with the Truth, *i. e.* with others when they do Well. 7 Covers All things, *i. e.* All the Failings of others, believes All things, hopeth All things, *i. e.* is willing to believe and hope Well of All Men, endureth or patiently bears with All things. 8 Charity never fails, *i. e.* will never cease as a thing out of use: but whether there be Prophecies, they shall be done away or laid aside as a Thing of no longer use; whether there be Tongues, they shall cease as of no longer use also; and likewise and for the same reason whether there be Knowledge, it shall be done away. 9 For in this present State we know but in part, and we prophesy but in part. 10 But when that State of Knowledge, which is perfect, is come; then that more Imperfect way, which is instrumental now to our Knowing in part, shall be done away. 11 Thus when I was a Child, *i. e.* in the imperfect State of Childhood, I spake as a Child, I understood as a Child, I thought or reason'd as a Child, *i. e.* after an Imperfect manner: but when I became a Man, *i. e.* to the State and Perfection of Manhood, I put away childish things. And the like Difference will there be between our present and future State. 12 For now we See only as thro' a Glass darkly or no more than the Dim Representation of things; but then we shall see things not by Reflection as in a glass, but directly, and as they are in themselves, as a Man sees another when they are face to face: Now I know but in part or superficially, but then shall I know things, not by the obscure and imperfect way of Deductions and Reasoning, but by an intuitive and comprehensive Knowledge of them, even as also I am known, and ly open myself to the View of Superiour Heavenly Beings. 15 And now, till that time come, abideth in All true Christians Faith, Hope, Charity, these three, All great and excellent Virtues, and Superior to the Gifts you set such a Value upon (whence it follows by the way, that he that has the most excellent Gift, ought not to despise the meanest True Believer: but the Greatest even of these three is Charity).

Chap. XIV. Wherefore in the first place and above all follow after Charity, and then in the second place and to Charitable ends ye may lawfully and commendably covet earnestly (f) Spiritual Gifts, but among them ye are to desire rather that ye may prophesy, than that ye may speak in an Unknown tongue, the former being more beneficial to the Good of the Church than the other. 2 For he that speaks in an Unknown Tongue, speaks

VI.
Prophecy is to be preferr'd before speaking in an unknown Tongue.

A N N O T A T I O N S.

(f) It being not to be doubted but St Paul uses here *ζηλῶν*, in allusion to his using the same word in the last Verse of Chap. 12. it follows that it ought therefore to be Render'd in both places alike. And the same is to be said as to v. 39. of Chap. 14.

TEXT.

TRANSLATION.

λα, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει,
πνεῦμα π. δὲ λαλᾷ μυστήρια. 3 Ο
δὲ προφητεύων, ἀνθρώποις λαλᾷ οἰ-
κοδομῶν καὶ ὁρᾷ κλησιν καὶ ὁρᾷ μν-
γίαι. 4 Ο λαλῶν γλώσση, ἐαυ-
τὸν οἰκοδομᾷ· ὁ δὲ προφητεύων, ἐκ-
κλησίαν οἰκοδομᾷ. 5 Θέλω δὲ πάν-
τας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον
δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ
προφητεύων, ἢ ὁ λαλῶν γλώσσαις,
ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλη-
σία οἰκοδομῶν λάβῃ.

6 Νυνὶ δὲ, ἀδελφοί, ἐὰν ἔλθω
πρὸς ὑμᾶς γλώσσαις λαλῶν, τί
ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λα-
λήσω, ἢ εἰ ἀποκαλύψῃ, ἢ ἐν γνώσει,
ἢ εἰ προφητεία, ἢ εἰ διδαχὴ;
7 Ομοῦς τὰ ἄψυχα φωνῶν διδόντα,
εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν ἀψο-
λῶ τοῖς φθόγχοις μὴ δῶ, πῶς γνω-
σθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-
ζόμενον; 8 Καὶ γὰρ ἐὰν ἀδηλον φω-
νὴν σάλπιγγος δῶ, τίς ὁρᾷ σκευά-
σεται εἰς πόλεμον; 9 Οὕτω καὶ
ὑμεῖς ἀφ' τῆς γλώσσης ἐὰν μὴ εὖ-
σημον λόγον δῶτε, πῶς γνωσθήσε-
ται τὸ λαλούμενον; ἔσεσθε γὰρ ὡς
ἀέρας λαλοῦντες. 10 Τοσαῦτα,
εἰ τίχοι, γίνῃ φωνῶν ὅστιν εἰ κό-
σμος, καὶ οὐδὲν αὐτῷ ἀφώνον.

unto Men, but unto God: for
no man understands *him*, but in
the spirit he speaks mysteries.

3 Now he that prophesies,
speaks unto Men, to edifica-
tion, and exhortation, and
comfort.

4 He that speaks in an *un-
known* tongue, edifies himself;
but he that prophesies, edifies
the Church.

5 I would that ye all spake
with tongues, but rather that
ye prophesied; for greater is
he that prophesies, than he that
speaks with tongues, except he
interpret, that the Church may
receive edifying.

6 Now, Brethren, if I
come unto you speaking with
tongues, what shall I profit
you, except I shall speak to
you, either by Revelation, or
by Knowledge, or by Prophe-
sying, or by Doctrine?

7 Even things without life
giving sound, whether pipe or
harp, except they give a distin-
ction in the sound, how shall
it be known what is pip'd or
harp'd?

8 For if the trumpet give
an uncertain sound, who shall
prepare himself to the battle?

9 So likewise you, except
ye utter by the tongue words
easy to be understood, how shall
it be known what is spoken?
for ye shall speak into the air.

10 There are, it may be, so
many kinds of * Languages in
the World, and none of them
is without signification.

TEXT.

TRANSLATION.

11 Εὰν οὖν μὴ εἰδῶ πὺ δυνάμιν
τῆς φωνῆς, ἔσομαι τῷ λαλῶντι βάρ-
βαρος· καὶ ὁ λαλῶν, † ἐμοὶ βάρ-
βαρος.

11 Therefore if I know not
the meaning of the *Language,
I shall be unto him that speaks
a Barbarian; and he that
speaks, shall be a Barbarian
unto me.

12 Οὕτως

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speaks not properly or to any purpose unto Men, but unto God only: for
no man understands him, but in or by the Spirit thus enabling him to
speak only in an unknown tongue he speaks Mysteries, i. e. what is not
understood by those that hear him. 3 Now he that prophesies, i. e. either
foretells in a known Tongue some Future event, or explains some myste-
rious or hidden sense of Scripture, or dictates some Spiritual Hymn by
the immediate assistance of the Holy Spirit, such an one speaks unto
Men so, as what he speaks tends to Their Edification, and Exhortation,
and Comfort. 4 He that speaks in an unknown Tongue, edifies him-
self alone; but he that prophesies, edifies the Church. 5 I would that
ye All spake with Tongues, but rather that ye prophesied: for greater
is he that prophesies, than he that speaks with Tongues, except he in-
terpret what he delivers in a Tongue unknown to his Hearers, that the
Church may receive Edifying thereby.

6 Now for example, Brethren, if I come unto you speaking with
Tongues, what shall I profit you, except, what I shall speak thus in a
Tongue unknown to you, either by way of Revelation, or by way of
Knowledge, or by way of Prophecy, or by way of Doctrin, I do also
interpret unto you. 7 Even things without life giving sound, whether
Pipe or Harp, except they give a Distinction in the sounds, some notes
being known to denote Mirth, other Mourning or the like, how shall it
be known what is pip'd or harp'd? 8 For if the Trumpet give an un-
certain sound, i. e. sound some point of War not understood, who among
the souldiers shall know thereby to prepare himself to the Battle? 9 So
likewise you, except ye utter by the Tongue or Language ye make use of
Words Easy to be understood or of a Known and Clear signification to
your Hearers, how shall it be known by them what is spoken by you:
for ye shall speak only into the Air or to the Wind. 10 There are, it
may be, so many different Kinds of Languages in the World, as there
be Nations, and none of them is without signification, but this signifi-
cation they have only to them that understand the Meaning of them.
11 Therefore if I know not the Meaning of the Language, I shall be
unto him that speaks a Barbarian, i. e. One that understands not what
he says; and he that speaks, will be a Barbarian unto me.

VII.
The Apostle sets
forth the Useless-
ness of the Gift of
Tongues, with-
out that of Inter-
preting.

V. 11. † E, is not read in Clerm. and some other MSS. &c.

V. 18.

TEXT.

TRANSLATION.

12 Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ
 ἐστε πνευμάτων, πρὸς τὴν οἰκοδο-
 μὴν τῆ ἐκκλησίας ζητεῖτε ἵνα θεω-
 ρησῆτε. 13 Διόπερ ὁ λαλῶν γλώσ-
 σῃ, προσευχέσθω ἵνα διερμηνεύῃ.
 14 Εὰν γὰρ προσεύχηται γλώσσῃ,
 τὸ πνεῦμά μου θεωρεῖται, ὁ δὲ
 νοῦς μου ἀχαρπὸς ὄν. 15 Τί οὖν
 ὄν; προσεύξομαι τῷ πνεύματι,
 προσεύξομαι δὲ καὶ τῷ νοί. ψαλμῶ
 τῷ πνεύματι, ψαλμῶ δὲ καὶ τῷ νοί.
 16 Επεὶ ἐὰν εὐλογήσῃς τῷ πνεύ-
 ματι, ὁ ἀναπληρῶν τὸν τόπον τῷ
 ἰδιώτῃ, πῶς ἐξ τῶ ἀμύβῃ ὅτι τῇ
 σῇ εὐχαριστίᾳ; ἐπειδὴ πῶ λέγεις ὅτι
 οἶδε. 17 Σὺ μὲν γὰρ χαλῶς εὐ-
 χαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκο-
 δομεῖται. 18 Εὐχαριστῶ τῷ Θεῷ
 μου, πάντων ὑμῶν μᾶλλον ἢ γλώσσῃ
 λαλῶ. 19 ἀλλ' ὅτι ἐκκλησία θέ-
 λω πέντε λόγους ἢ τῷ νοί μου λα-
 λῆσαι, ἵνα καὶ ἄλλους κατηχῶ, ἢ
 μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελ-
 φοί, μὴ παῖδια γίνεσθε ταῖς φρεσίν·
 ἀλλὰ τῇ κακίᾳ ὑποτάσσεται, ταῖς
 δὲ φρεσὶ τέλειοι γίνεσθε. 21 Ἐν
 τῷ νόμῳ γέγραπται. Ὅτι ὅτι ἕτεροι
 γλώσσοις, καὶ ὅτι χεῖλεσιν ἑτέροις
 λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ'
 οὕτως εἰσακούσονται μου, λέγει Κύριος.

12 Even so ye, forasmuch
 as ye are Zealous of Spiritual
 gifts, seek that ye may excell
 to the edifying of the Church.

13 Wherefore let him that
 speaks in an *unknown* tongue,
 pray that he may interpret.

14 For if I pray in an *un-
 known* tongue, my spirit prays,
 but my understanding is un-
 fruitfull.

15 What is it then? I will
 pray with the spirit, and I will
 pray with the understanding
 also: I will sing with the spi-
 rit, and I will sing with the un-
 derstanding also.

16 Else when thou shalt blest
 with the Spirit, how shall he
 that occupies the room of the
 unlearned, say Amen at thy
 giving of thanks, seeing he un-
 derstands not as thou sayst?

17 Thou verily givest thanks
 well, but the other is not edified.

18 I thank my God, I speak
 with tongues more than you all.

19 Yet in the Church I had
 rather speak five words with
 my understanding, that * I
 might teach others also, than
 ten thousand words in an *un-
 known* tongue.

20 Brethren, be not Child-
 ren in understanding: how-
 beit, in malice be ye Children,
 but in understanding be Men.

21 In the Law it is written:
 With men of other tongues
 and other lips, will I speak un-
 to this people; and yet for all
 that will they not hear me,
 says the Lord.

P A R A P H R A S E.

12 Nor as I said above v. 5. that I for my own part would that ye
All spake with Tongues, but rather that ye prophesied: Even so ye, for-
 asmuch as ye are Zealous of spiritual gifts, seek that ye may excell in
 those that tend most to the Edifying of the Church. 13 Wherefore let
 him that speaks in an unknown Tongue, pray that he may interpret also
 what he says. 14 For if I pray in an unknown Tongue, it is true my
 Spirit accompanies my Words which I understand, and so my Spirit prays,
 but my Understanding my self what I speak or my Meaning is unfruit-
 full or of no benefit to others, who understand not my words. 15 What
 is it then that is to be done in this case? why, I will pray with the spi-
 rit, and I will pray with the understanding also, i. e. when I am mov'd
 thereto by the Spirit, I will pray in an Unknown Tongue, but so that
 my Meaning may be understood by others, namely I will not do it but
 when there is some body by to interpret. And in like manner, I will sing
 with the Spirit, and I will sing with the Understanding also, i. e. I will
 sing in an Unknown Tongue, but when the meaning of what I sing can
 be understood by others. And thus should ye do in all like Cases. 16 Else
 when thou shalt bless God with the Spirit, i. e. by the Impulse of the
 Spirit in an Unknown Tongue, how shall he that occupies the room of
 the Unlearned, i. e. how shall thy Hearer who is unlearned in this re-
 spect, say Amen at thy giving of Thanks, seeing he understands not
 what thou say'st. 17 (†) Thou verily givest thanks well, but the
 Other is not edified at all by it. 18 I thank my God, I speak with
 Tongues more than you all: 19 yet in the Church I had rather speak
 five words with my Understanding, i. e. Five words that are under-
 stood, that I might teach others also, than ten thousand words in an
 unknown Tongue. 20 Brethren, be not Children in Understanding,
 who are apt to be taken with the Novelty and Strangeness of things, as ye
 are with the Gift of Tongues: howbeit in Malice, i. e. All Ill Temper
 of Mind be ye Children, but in Understanding be ye Men. And con-
 sequently, be not so Zealous for the use of unknown Tongues in the Church,
 they are not so Proper there. 21 For in the Law it is written; With
 men of other tongues and other lips will I speak unto this people; and
 yet for all that they will not hear me, says the Lord. 22 Wherefore

VIII.
 St Paul further
 shews the Usefulness
 of Prophecy
 above that of
 Tongues.

you

A N N O T A T I O N S.

V. 18. † So Alex. Clerm. and other MSS. as also Vulg. Lat. Version, &c.

V. 19. † So Alex. Clerm. and other MSS.

(†) This seems to be a place where *ᾠδ* is to be understood, not as a Causal,
 but rather as an Affirmative particle.

TEXT.

TRANSLATION.

22 Ωστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν, ὃ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία ὃ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23 Εὰν οὖν σωέλθῃ ἡ ἐκκλησία ὅλη, ὅτι τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐρῶσιν ὅτι μαίνεσθε; 24 Εὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἀπίστῳ, ἢ ἰδιώτῃ, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων. 25 καὶ ὅτε ταῖς κρυπτὰς τῆς καρδίας αὐτοῦ φανεραῖ γίνονται· καὶ ὅτε πεσὼν ὅτι προσώπων, προσκυνήσῃ τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ὅντι.

26 Τί οὖν ὅντι, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχῃ, διδασχὴν ἔχῃ, γλῶσσαν ἔχῃ, ὑμνολογίαν ἔχῃ, ἐρμηνείαν ἔχῃ· πάντα πρὸς οἰκοδομίαν γινέσθω. 27 Εἴτε γλώσση τις λαλῇ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνεύετω. 28 Εὰν δὲ μὴ ἦ διερμηνευτής, σιγάτω ὡς ἐκκλησία· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. 29 Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρίνετωσαν. 30 Εὰν δὲ ἄλλω ὑποκαλυφθῇ χρησιμῶς, ὁ πρώτος σιγάτω.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serves not for them that believe not, but for them who believe.

23 If therefore the Whole Church be come together into one place, and all speak with tongues, and there come in those that are Unlearn'd or Unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believes not, or one unlearn'd, he is convinc'd of all, he is judg'd of all.

25 And thus are the Secrets of his heart made manifest, and so falling down on his face, he will worship God, & report that God is in you of a truth.

26 What is it then, Brethren? when ye come together, every one of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation. Let all things be done to edifying.

27 And if any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no Interpreter, let him keep silence in the Church; and let him speak to himself and to God.

29 Let the Prophets speak two or three, & let the others judge.

30 If any thing be reveal'd to another that sits by, let the first hold his peace.

P A R A P H R A S E.

you see that Tongues, (*i. e. the miraculous Power of speaking in strang Tongues,*) are for a sign of the Truth of the Gospel, not to them that believe, but to them that believe not: but Prophecy serves, not for them that believe not, but for them who believe; and therefore is fitter for Christian Assemblies. 23 If therefore the Whole Church be come together into one place, and All speak with Tongues, *i. e. in Unknown Tongues,* and there come in those that are Unlearned, *i. e. understand not the said Tongues,* or Unbelievers, will they not say that ye are Mad? 24 But if All prophecy, (*one after another v. 31.*) and there come in one that believes not, or one unlearned or ignorant, the Discourses he hears from you reaching his Conscience and the secrets of his Heart, he is convinc'd of All that thus prophecy, he is judg'd of All, *i. e. made to judge or discern aright his Own state and Condition;* 25 and thus are the Secrets of his Heart, *i. e. his Inward Conviction of Conscience by the Discourses he has heard,* made manifest unto the whole Assembly, and so, *i. e. as one means to manifest such his inward Conviction,* falling down on his Face, he will worship God with all Reverence presently in the Assembly, and report (*after he is gone out*) to Others, that God is in or among you of a Truth.

26 What is it then, Brethren, that is to be done? why, supposing when ye come together, every one of you Spiritual or Gifted Persons is ready to exercise his peculiar Gift, and one has an impulse by the Spirit to Sing a newly inspir'd Psalm, another has an impulse to communicate a point of Doctrine, another has an impulse to speak in a strang Tongue, another has an impulse to make known a newly inspir'd Revelation, another has an impulse to exercise his Gift of Interpretation: supposing All these Gifts are by the impulse of the Spirit to be exercis'd at One Meeting, nevertheless it is necessarily incombent on you to let care be taken that All these things be done in such a manner as tends to Edifying. 27 And more particularly to this end, if any man is mov'd to speak in an Unknown Tongue; let it, *i. e. his Gift be exercis'd* but by Two, or at the most by Three at one Meeting, and that by course or severally one after the other; and let no more than One interpret, how many soever there be that can interpret. 28 But if there be no Interpreter, let him, that has the impulse to speak in an unknown tongue, keep silence in the Church; and let him speak mentally or within himself to himself and to God. 29 In like manner at one Meeting let the Prophets speak but Two, or at most Three, and let the others, that have the same Gift of Prophecy, judge, *i. e. examin and discuss what is deliver'd by the former that have spoken.* 30 If any thing be reveal'd to another that sits by, let the first, *i. e. he that was prophesying afore,* hold his peace. 31 And Let no one pretend that he can't withstand the impulse of the Spirit, and consequently let not him that is speaking, pretend he can't leave off; nor he that is moved to speak, pretend that he can't stay till the other can leave

IX.
St Paul gives them Directions concerning the Orderly exercising of their Spiritual Gifts, and to the Benefit of the Church.

TEXT.

TRANSLATION.

31 Διδάσθε ἄλλοι ἄλλους ἕνα ἅπαντες τρο-
φητεύειν, ἵνα ἅπαντες μαθητεύωσι, καὶ
πάντες ὁρῶσιν ἁλλήλους. 32 Καὶ πνεύ-
ματα προφητικὰ ὑποτάσσονται ὑπο-
τάσει. 33 Οὐ γὰρ ἔστι ἀκατα-
στασίας ὁ Θεός, ἀλλ' εἰρήνης, ὡς ἐν
πάνταις ταῖς ἐκκλησίαις τῶν ἁγίων.

34 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκ-
κλησίαις σιγάτωσαν. ὡς ὅτι ὑποτάσσονται
αὐταῖς λαλεῖν, ὡς ὅτι ὑποτάσσονται
Χριστῷ, κατὰ τὸ ὅτι νόμος λέγει. 35 Εἰ
δέ τις μαθεῖν θέλῃ, ἐν οἴκῳ τοῦ
ἑαυτοῦ ἀνδρὸς ἐπερωτάτωσαν. αἰσχρὸν γάρ
ἐστι γυναιξὶ ἐν ἐκκλησίᾳ λαλεῖν.

36 Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ
Θεοῦ ἐξηλθεν; ἢ εἰς ὑμᾶς μόνους
κατήντησεν; 37 Εἴ τις δοκεῖ προ-
φήτης εἶναι ἢ πνευματικὸς, ὑπογνω-
σκέτω ἅντα ὅσα γράφω ὑμῖν, ὅτι τὰ Κυ-
ρίου εἰσὶν αἱ ἐντολαί. 38 Εἰ δέ τις
ἀγνοεῖ, ἀγνοεῖτω. 39 Ωστε, ἀδελ-
φοί, ζηλοῦτε τὸ προφητεύειν, καὶ
τὸ λαλεῖν γλώσσαις μὴ κωλύετε.
40 Πάντα ὅσα ἐν ὁσμῇ καὶ κατὰ
τάξιν γινέσθω.

Κεφ. ιε'. Γνωρίζω δὲ ὑμῖν, ἀδελ-
φοί, τὸ Εὐαγγέλιον ὃ εὐηγγελισάμην

31 For ye may all prophesy
one by one, that all may learn,
and all may be comforted.

32 And the Spirits of the
Prophets are subject to the
Prophets.

33 For God is not the au-
thor of Confusion, but of Peace,
as in all Churches of the
Saints.

34 Let your Women keep
silence in the Churches: for it
is not permitted unto them to
speak; but they are command-
ed to be under obedience, as
also says the Law.

35 And if they will learn
any thing, let them ask their
own husbands at home: for
it is a shame for Women to
speak in the Church.

36 What? came the Word
of God out from you? or came
it unto you only?

37 If any man think him-
self to be a Prophet, or Spiritu-
al, let him acknowledge that
the things I write unto you, are
the commandments of the Lord.

38 But if any man be igno-
rant, let him be ignorant.

39 Wherefore, Brethren,
covet earnestly to prophesy,
and forbid not to speak with
tongues.

40 Let all things be done
decently and in order.

Chap. XV.

Moreover, Brethren, I de-
clare unto you the Gospel,
ὑμῖν,

ANNOTATIONS.

V. 40. † Δὲ is not read in Alex. Clerm. and several other MSS. as also in
Vulg. Latin, Syriack, Arabick, and Ethiop. Versions, &c.

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off decently or not abruptly: for ye may All, *i. e. it is in the power of you All* to prophesy orderly one by one, (*not confusedly, or several together,*) that so All present may learn the better by what is spoken, and all may be Comforted or Exhorted to their Duty, Better than if several spake, either confusedly together in one place, or in several parts of the Place where you meet at the same time; 32 And you are not acted by the Holy Spirit, as the Heathen Priests are by the Devil; for indeed the Spirits by which these are acted, are not subject to them; but on the contrary the Spirits of the Christian Prophets are subject to the said Prophets, *i. e. the Holy Spirit* do's not so act on them, as not to leave them Masters of their Own Actions, to speak or hold their Peace, as they see Occasion. 33 For God is not the Author of Confusion or Disorder, which would necessarily arise from more than One speaking at a time, or from One interrupting Another, but of Peace, *i. e. Order and Quietness*; as may be seen by the like Orderly exercises of these Gifts in all the other Churches of the Saints or Christians.

34 Let your Women keep silence in the Churches: for it is not permitted unto them to speak there, but they are commanded to be silent as a mark of being under Obedience or Subjection, as also says the Law, *i. e. Old Testament (Gen. 3. 16.)* 35 And if they will learn any thing, *i. e. have a mind to have any thing that passes in the Church explain'd to them,* let them ask their own Husbands at home about it: for it is a shame for Women to speak in the Church, *i. e. to perform any part of Divine Service as Chief Speaker; and therefore they must not Read Prayers, or Pray singly, or Prophesy or Preach, but only join in Prayer and Singing.*

36 What? came the Word of God, *i. e. the Gospel* out from you first? or came it unto you only? that ye thus take upon you to practise herein contrary to all other Churches, as if ye pretended to give Laws to the Whole Church, or to a Right to do what you please among yourselves. 37 If any Man among you think himself to be a Prophet or in any other respect a Spiritual Person, let him acknowledge that the things I write unto you, are the Commandment of the Lord. 38 But if any man be ignorant that they are so, let him be ignorant, *i. e. I shall have no more to say to him, but shall leave him to his Ignorance.* 39 Wherefore, Brethren, to conclude this Subject, covet earnestly to prophesy, and forbid not to speak with Tongues. 40 But let All these things be done Decently and in Order, according to the Directions afore given.

S E C T I O N VII.

Wherein St Paul largely proves the Certainty of the Resurrection, and makes known to the Corinthians some Remarkable Particulars relating thereto, and not before known.

Chap. XV. Moreover, Brethren in reference to that great Article of our Christian Religion, the Resurrection from the Dead, which it seems some among you deny, what I declare unto you now concerning the same,

X.
Women are not
to speak in the
Church.

XI.
The Apostle closes
this Head of Dis-
course, with a
Reprimand to the
Corinthians, for
taking too much
upon them, and
with a general
Exhortation to
Order and Decency.

I.
St Paul proves
the Certainty of
Christ's Resurre-
ction.

TEXT.

TRANSLATION.

ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐθήκατε. 2 δι' ὃ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ χεπέχετε. ἵνα τοῦτο εἰ μὴ εἰκὴ ὀπιτεύσατε. 3 Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ ἡμῶν ἡμῶν χάρις τὰς γραφάς. 4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ χάρις τὰς γραφάς. 5 καὶ ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα. 6 Ἐπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἔξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, πινές δὲ καὶ ἐκοιμήθησαν. 7 Ἐπειτα ὤφθη Ἰακώβῳ· εἶτα τοῖς Ἀποστόλοις πάνσιν. 8 Ἐσχάτῳ δὲ πάντων, ὡς περὶ τῷ ἐκτεσθάρῳ, ὤφθη καὶ μοί. 9 Ἐγὼ γὰρ εἰμι ὁ ἐλαχίστος τῶν Ἀποστόλων, ὅς οὐκ εἰμι ἰσχυρὸς καλεῖσθαι Ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. 10 Χάρις δὲ Θεοῦ εἰμι ὃ εἰμι καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ, οὐ κενὴ ἐγενήθη, ἀλλὰ πλεονέκτησιν αὐτοῦ πάντων ἐκοπίασα. ἔκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. 11 Εἶπε οὖν ἐγὼ, εἴτε ὀκνεῖνοι, ἔτι κηρύσσομεν, καὶ ἔτις ὀπιτεύσατε. 12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέ-

which I preach'd unto you, which also you have receiv'd, and wherein ye stand;

2 By which ye are sav'd, if ye keep in memory what I preach'd unto you, unless ye have believ'd in vain.

3 For I deliver'd unto you first of all, that which I also receiv'd, how that Christ died for our sins, according to the Scriptures;

4 And that he was buried, and that he rose again the third day according to the Scriptures;

5 And that he was seen of Cephas, then of the twelve.

6 After that he was seen of above five hundred brethren at once; of whom the greater part remain to this present, but some are fallen asleep.

7 After that he was seen of James; then of all the Apostles.

8 And last of all he was seen of Me also, as of one born out of due time.

9 For I am the least of the Apostles, that am not meet to be call'd an Apostle, because I persecuted the Church of God;

10 But by the Grace of God I am what I am: and his Grace, which was bestow'd upon me, was not in vain; but I labour'd more abundantly than they all: yet not I, but the Grace of God, which was with Me.

11 Therefore, whether it were I or they, so we preach, and so ye believ'd.

12 Now if Christ be preach'd that he rose from the Dead,

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is no other than the Gospel which I preach'd unto you formerly, which also you have receiv'd, and wherein, *i. e. in the profession whereof ye have hitherto stood and do for the generality of you still stand*, 2 by which also ye are to be Sav'd; if ye keep in memory what I preach'd unto you so, as to act accordingly, unless it is to be acknowledg'd after all, that not only there is no Resurrection, but also in general that the Whole System of Christianity is False, and consequently that ye have Believ'd in vain. 3 For (u) I deliver'd unto you first of all, and principally insisted on that which I also receiv'd concerning this point, viz. how that Christ died for our Sins according to the Scriptures; 4 and that he was buried, and that he rose again the third day according to the Scriptures; 5 and that he was seen of Cephas or Peter, then of the other Apostles, who, from the Number of them that were at first Instituted, usually are denoted by the name of the Twelve. 6 After that he was seen of above five hundred Brethren, *i. e. Christians* at once; of whom the greater part remain alive to this present, but some are fallen asleep, *i. e. dead*. 7 After that he was seen of James; then of all the Apostles. 8 And last of all he was seen of Me, as of (w) one born out of due time. 9 For I am the Least of the Apostles, that am not meet to be call'd an Apostle, because I persecuted the Church of God. 10 But by the Grace of God I am what I am; and his Grace, which was bestow'd upon Me, was not in vain; but I labour'd more abundantly in the ministry of the Gospel than they All, *i. e. All the other Apostles*: yet it is not I, but the Grace of God which was with me, to whom is to be ascrib'd the Praise and Success of Such my Labours. 11 Therefore, whether it were I or they that preach'd, so we All preach, and so ye believ'd, viz. that Christ died and rose again the third day.

12 Now if concerning Christ it be thus preach'd, viz. that he Rose from

II.
From Christ's Resurrection St Paul proves the Certainty of Our Resurrection.

A N N O T A T I O N S.

V. 4. † So Alex. Clerm. MSS. &c.

(u) By the word *παρρησια* here us'd, St Paul seems to denote that his Doctrine concerning the Resurrection was one of the *Προβηματα* he mentions Chap. 10. 2.

(w) It is well enough observ'd, that as *ἰσχυρὸν* denotes an Abortive Birth that comes before it's Time, so such a Birth is usually Sudden and Unawares, and is also Weak and Feeble, scarce deserving to be call'd or counted a Man. The former part agrees to the manner of St Paul's being made a Christian and an Apostle; and in regard of the latter it is that St Paul here calls himself Abortive.

TEXT.

TRANSLATION.

γὰρ οἱ πῖνες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 Εἰ δὲ ἀνάστασις

νεκρῶν οὐκ ἔστιν, ὁ δὲ Χριστὸς ἐγήγερται.

14 Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν. 15 Εὐρισκόμεθα δὲ καὶ

ψευδομάρτυρες τῷ Θεῷ· ὅτι ἐμαρτυρήσαμεν ὅτι τῷ Θεῷ ὅτι ἡγείρεται ὁ Χριστός· ὃν οὐκ ἡγείρεται, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ

ἐγείρονται, ὁ δὲ Χριστὸς ἐγήγερται.

17 Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἐπὶ ἐπὶ ἐν ταῖς ἀμαρτίαις ὑμῶν. 18 ἄρα καὶ οἱ

κοιμηθέντες ἐν Χριστῷ, ἀπάλοντο.

19 Εἰ ἐν τῇ ζωῇ τῷ τῷ ἡλπιότις ἐσμέν ἐν Χριστῷ μόνοι, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. 20 Νυνὶ

δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῆς κεκοιμημένων†.

21 Επειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

22 Ὡς περ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, ὥτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. 23 Ἐκαστος δὲ

ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ Χριστοὶ ἐν τῇ παρουσίᾳ αὐτοῦ. 24 εἶπα τὸ πλῆθος,

ὅταν ᾤκησῃ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ· ὅταν χαλαρήσῃ πᾶσαν

how say some among you, that there is no Resurrection of the Dead?

13 But if there be no Resurrection of the Dead, then is Christ not risen:

14 And if Christ be not risen, then is our Preaching vain, and your Faith is also vain.

15 Yea, and we are found false Witnesses of God; because we have * witness'd of God, that he rais'd up Christ: whom he rais'd not up, if so be that the Dead rise not.

16 For if the Dead rise not, then is not Christ rais'd:

17 And if Christ be not rais'd, your Faith is vain; ye are yet in your sins.

18 Then they also who are fast asleep in Christ, are perish'd.

19 If in this Life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the Dead, *the First-fruits of them that slept.

21 For since by Man came Death, by Man came also the Resurrection of the Dead.

22 For as in Adam all dy, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the First-fruits, afterwards they that are Christ's at his Coming.

24 Then comes the End, when he shall deliver up the Kingdom to God even the Father; when he shall have put

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from the Dead; how say some among you, that there is no Resurrection of the Dead. 13 *This is what I hear some stick not to assert:* But if there be No Resurrection of the Dead, then is Christ not risen. 14 And if Christ be not risen, then is our Preaching vain or Idle Talk, and your Faith is also vain or to no purpose. 15 Yea, and we are found to be False Witnesses of God; because we have witnessed of God, that he rais'd up Christ, whom he rais'd not up, if so be that the Dead rise not. 16 For it is an Evident and undeniable Proposition, that if the Dead rise not, then is not Christ rais'd. 17 And if Christ be not rais'd, your Faith in him is vain; ye are yet in or under the guilt of your Sins, his Resurrection being the special Proof or Evidence of our Justification. 18 Then they also, who are slain asleep in Christ, i. e. died either in or for his Faith in Christ, are perish'd, so as never to rise up out of this sleep, or to be recompenc'd for their Sufferings. 19 In short, If in this Life only We Christians have hope of Advantage in or thro' Christ, We are of all men most miserable, not only for his Sake denying our selves Many things gratefull to Flesh and Blood here, but even frequently exposing our selves to the greatest Sufferings. 20 But now is Christ certainly and without all reasonable doubt Actually risen from the Dead, being as it were the (x) First-fruits of them that slept, namely inasmuch as He not only was the First that rose from the Dead or Grave, never to return to it again, but by Him is also procur'd the Resurrection of All mankind, and his Own Resurrection is a Pledge of the other.

21 For according to the Wisdom of God since by Man came Death, by Man came also the Resurrection of the Dead. 22 For as in or by the Sin of Adam in eating the forbidden Fruit All dy, even so in or by means of what Christ has done and Suffer'd, shall All be made alive: 23 not All at one and the same time, but Every man in his own or proper order: Christ as being the First-fruits is already risen first: afterwards next after Christ himself shall they rise that are Christ's, i. e. the truly Faithfull and Pious Christians, namely at his, i. e. Christ's Second Coming. 24 Then, not till some time after Christ's Second Coming, comes the End or Final Judgment, when All, that were not afore rais'd at Christ's Second Coming, even the Wicked shall also be rais'd to receive Judgment; when, after the said Universal Judgment, He, i. e. Christ shall deliver up the Kingdom (he now governs as Mediator and Man as well as God) to God even the Father; forasmuch as that will be the Time, when he shall

III.
The Apostle takes notice to them of Several Particulars relating to the Resurrection.

ANNOTATIONS.

V. 20. † *Eximio* is not read in Alex. Clerm. and some other MSS. nor in Vulg. Latin Version, or Irenæus; nor in Orig. Chrysost. &c. It is hardly to be doubted but it has been added.

(x) St Paul alludes here to the Nature and Design of the First-fruits under the Law, *Levit. 19. 24. Deut. 26. 2.* All the Harvest was consecrated and sanctified by the First-fruits being offer'd.

TEXT.

TRANSLATION.

ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. 25 Δὲ γὰρ αὐτὸν βασιλεύειν, ἄχρις ὃ ἀνθρῶπι τὰς ἐχθρούς ὑπὸ τὰς πόδας αὐτοῦ. 26 Ἐχάτος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 Πάντα ὃ ὑπέταξεν ὑπὸ τὰς πόδας αὐτοῦ. Οταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, ὁ δὴλον ὅτι ἐκτός τῶ ὑποτάξοντος αὐτοῦ τὰ πάντα. 28 Οταν δὲ ὑποταγῇ αὐτοῦ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται πρὸς ὑποτάσσοντι αὐτοῦ τὰ πάντα, ἵνα ἡ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

29 Επεὶ τί ποιήσουσιν οἱ βαπτίζόμενοι ὑπὲρ τῶ νεκρῶν, εἰ ὅλως νεκροὶ ἔκ ἐγείρον; τί καὶ βαπτίζον; ὑπὲρ τῶ;

30 Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν σπουδήσκω, ἵνα τιμὴ τῇ ὑμετέρῃ χάρισται, ἀδελφοί, ὡς ἔχω ἐν Χριστῷ Ἰησοῦ πρὸς Κυρίῳ ἡμῶν. 32 Εἰ καὶ ἀνθρώποι ἐπιμαχόμενοι ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φά-

down all rule and all authority and power.

25 For he must reign, 'till he has put All enemies under his feet.

26 The last Enemy, that shall be destroy'd, is Death.

27 For he has put All things under his feet. But when he says, All things are put under him, it is manifest that he is excepted, who did put All things under him.

28 And when All things shall be subdu'd unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be All in All.

29 Else what shall they do who are baptiz'd for the Dead, if the Dead rise not at all? Why are they then baptiz'd * for them?

30 And why stand we in jeopardy every hour?

31 I protest by your *Glorifying, which I have in Christ Jesus our Lord, I dy daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the Dead rise not? let

ANNOTATIONS.

V. 29. † So Alex. Clerm. and several other MSS. as also Vulg. Latin Version, and Origen, &c. V. 31. † So Alex. Clerm. and several other MSS. and also Vulg. Lat. and Syr. and Arab. Versions, &c.

(y) That the Sense of this place given in the Paraphrase is the most Easy or Agreeable to the Literal Signification of the Words, must be confest by All. And that the same was probably design'd by St Paul, will appear by considering, not only that this Sense is follow'd by Tertullian and Ambrose, but also that there seems to be no great Difference, between being thus Baptiz'd in the stead of a Deceas'd Person, and making the Baptismal Sponson in the stead of an Infant, but that One may be allow'd of as well as the Other.

PARAPHRASE.

shall have put down All Rule and All Authority and Power *that oppos'd him.* 25 For he must according to what is foretold in the Scriptures (Psal. 110. 1.) reign, 'till he has put All Enemies under his feet. 26 The last Enemy, that shall be destroy'd, is Death, which accordingly shall be at this time universally destroy'd by the Universal Resurrection, as of the Just afore, so of the Wicked also now. 27 For we are told in Scripture that He, *i. e. God the Father* has put All things under his Feet. But when he, *i. e. the Psalmist* says (Psal. 110. 1.) to this effect, *viz.* All things are put under him; it is manifest that He, *i. e. God the Father* is excepted from such a Subjection, who did put All things under him. 28 And when All things shall be subdued unto him, *i. e. Christ*, then, *i. e. after that* shall Christ the Son also himself be subject unto him, *i. e. God the Father*, that put all things under him *the Son*, *i. e. shall no longer act as the more immediate King of the Church and Universe*, but resign such his Kingly power vouchsaf'd to him as Mediator and Head of the Church, that thenceforward God may be All in All, *i. e. may alone govern and order All*, immediately or without the interposition of Christ as Mediator, there being no further occasion for Christ to act as Mediator.

29 Having incidentally taken notice (from v. 20. to v. 29.) of several particulars relating to the Resurrection, and proper for you to know, I now return to the principal Subject matter I was speaking of v. 20. *viz. the Certainty of the Resurrection.* And as a further Argument of the same I ask, Else what shall they do, *i. e. to what purpose do they so*, who are baptiz'd for the Dead, *i. e. for those Christians who have hapned (y) to dy before they could be baptiz'd*, if the Dead rise not at all? Why are they then baptiz'd for them, since it is manifest that they can thereby advantage them nothing? Whereas on the contrary this Practice of some living Friend being baptiz'd for or in the person of One, that has hapned to Dy before he could himself be baptiz'd, is an Argument that it is supposed some Advantage will thereby accrue to the Dead Person in reference to the Future State after the Resurrection, and consequently that there is a Resurrection.

30 And why stand We in jeopardy every hour, *i. e. why do we Christians expose our very Lives to continual Danger for the sake of the Gospel*, if there be no Resurrection to a Future state wherein we shall be rewarded in the Body for the same? 31 As for my self in particular, I protest by, *i. e. I need no other than appeal to your Glorifying or Boasting in your New Leaders who oppose and vilify me*, which I have in Christ Jesus, *i. e. which usage befalls me only for the sake of Christ Jesus*, that by such ill Treatment I may be said to dy daily, it being more grievous to me than Death. 32 Besides, if after the manner of Men, *i. e. according to the usual manner among the Heathen to punish Malefactors*, I have been expos'd to and fought with beasts at Ephesus, and so hazarded my Life, what advantageth it me, if the Dead rise not? It will then be

IV.
The Apostle returns to prove further the Resurrection.

V.
Other Considerations tending to prove the Resurrection.

TEXT.

TRANSLATION.

ζωμεν καὶ πίνωμεν· αὖτις γὰρ ἔσπο-
γησόμεθα. 33 Μὴ πλανᾶσθε· φθεί-
ρουσιν ἡδὴ τὰς ἐκκλησίας καὶ κακὰ.
34 ἐκινήσατε διχαίως, καὶ μὴ αμαρ-
τάνετε ἀγνοῶντες ὅτι οἱ θεοὶ πῖνες ἔχουσιν
τὰς ἐκκλησίας ὑμῶν λέγων.

35 Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρον-
ται οἱ νεκροί; ποῖον δὲ σῶμα π' ἐρ-
χούμεθα; 36 Ἀφρον, σὺ δ' ἀψείρεις,
ὃ ζῶοποιεῖται, εἰ μὴ ἐσποθήνῃ.
37 Καὶ ὁ ἀψείρεις, καὶ τὸ σῶμα τὸ
γεννησόμενον ἀψείρεις, ἀλλὰ κινδὺν
κόκκον, εἴ τι, οἷον ἢ πικρὸν τῷ
λοιπῶν. 38 Ὁ δὲ θεὸς αὐτῷ δι-
δῶσι σῶμα καθὼς ἠθέλησεν, καὶ
ἐκείνῳ τῷ σπέρματι τὸ ἴδιον σῶ-
μα. 39 Οὐ πάντα σάρξ ἡ αὐτὴ

σάρξ, ἀλλὰ ἄλλη καὶ σὰρξ ἀν-
θρώπων, ἄλλη δὲ σὰρξ κτήνων,
ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.
40 Καὶ σώματα ἐπουρανία, καὶ σῶ-
ματα ὀψιγεια· ἀλλ' ἑτέρα μὲν ἡ
τῷ ἐπουρανίῳ δοξα, ἑτέρα δὲ ἡ
τῷ ὀψιγείῳ. 41 Ἀλλ' ἄλλη δόξα ἡλίου,
καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη
δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος ἀφ' ἑ-
αυτοῦ φέρει τὴν δόξαν. 42 Οὕτως καὶ ἡ
ἀνάστασις τῷ νεκρῶν. ἀψείρεται ὁ

us eat and drink; for to mor-
row we dy.

33 Be not deceiv'd: Evil
Communications corrupt good
manners.

34 Awake to Righteousness,
and sin not; for some have not
the knowledge of God: I speak
this to your shame.

35 But some man will say;
How are the Dead rais'd up?
and with what Body do they
come?

36 Thou fool, that which
thou sowest, is not quicken'd,
except it dy.

37 And that which thou
sowest, thou sowest not that
Body which shall be, but bare
grain, it may chance, of Wheat
or of some other grain.

38 But God gives it a Body
as it has pleas'd him; and to
every seed his own Body.

39 All flesh is not the same
flesh: but there is one kind of
flesh of Men, another flesh of
beasts, another of fishes, and
another of birds.

40 There are also Celestial
bodies, and bodies Terrestrial:
but the glory of the Celestial is
one, and the glory of the Ter-
restrial is another.

41 There is one glory of the
Sun, and another glory of the
Moon, and another glory of
the Stars; for one star differs
from another star in glory.

42 So also is the Resurre-
ction of the Dead. It is sown

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Wiser to act according to that Common and Laconick Saying: Let us eat and drink: for to morrow we dy. 33 But be not deceiv'd with such Sayings, but rather remember that other Saying of the Greek Comedian Menander: Evil Communications corrupt Good Manners. 34 Awake therefore from such Dreams to Righteousness, and sin not in allowing your selves the sinfull Enjoyments of this Life: of which Advice there is the more need, for that some among you have not the Knowledge of God, as ye ought. I speak this to your shame.

35 But some man will say, How are the Dead rais'd up? and with what Body do they come? intimating that these are Questions not to be sol'd, and consequently that there can be No Resurrection. 36 Thou fool, who thus imaginest; since Daily Experience teaches thee, that that Seed which thou sowest, is not quicken'd, i. e. do's not spring up again, except it dies first. And consequently 'tis absurd to think it impossible for Dead men to be rais'd to Life again. 37 And as for the other part of the Question, viz. with what Body do the Dead come again at the Resurrection? in answer hereunto it is likewise to be observ'd to thee, that as to that which thou sowest, thou sowest not the Body which shall be, but the bare grain, it may chance, of Wheat or of some other grain: 38 But God gives it, i. e. the Seed sown, when it grows up again a Body as it has pleas'd him; and to every Seed his own Body, i. e. of a peculiar Size, Shape, &c. 39 In like manner as to Animals, All Flesh or every Body is not the Same sort of Flesh or Body: but there is one kind of Flesh or Body of Men, another flesh of Beasts, another of Fishes, and another of Birds. 40 Further yet there are also Celestial Bodies, and Bodies Terrestrial: but the Glory, i. e. Beauty and Excellency of the Celestial is of one sort, and the Glory of the Terrestrial is of another. 41 Nay among the Celestial Bodies themselves, there is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars: for even one star differs (z) from another star in Glory. 42 So also is the Resurrection of the Dead, (i. e. (a) of the Righteous

VI.
The Apostle proceeds to explain the Manner of the Resurrection, & illustrates the Feasibility of it by the Dying of Seed Sown, before it springs up again.

A N N O T A T I O N S.

V. 33. † It is read, not *χρησ'*, but *χρησι*, in Alex. MSS. and almost all other Copies. And indeed it is very likely, that St Paul had not Regard so much to the Merer, as to the Sense of the said Sentence.

(z) Tho' the main Design of the Apostle here is to set forth the Great Difference there will be, as to their Glory and Excellency, between our Animal Bodies here, and our Spiritual Bodies hereafter; it is not improbable, but by what the Apostle here observes concerning One star differing from Another star in Glory, he design'd to denote also, that among the Spiritual Bodies of Saints after the Resurrection, there should be likewise a Difference in Glory or Excellency.

(a) That by the Resurrection of the Dead can't be here included the Resurrection of the Wicked, is evident, inasmuch as the Bodies of the Wicked will not be rais'd in Glory, or in Power, &c.

TEXT.

TRANSLATION.

φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.
 43 σπείρειται ἐν ἀπμίᾳ, ἐγείρεται ἐν
 δόξῃ· σπείρεται ἐν ἀδυνείᾳ, ἐγείρε-
 ται ἐν δυνάμει. 44 σπείρειται σῶμα
 ψυχικόν, ἐγείρεται σῶμα πνευμα-
 πκόν. ἐπὶ σῶμα ψυχικόν, καὶ ἐπὶ
 σῶμα πνευμαπκόν. 45 Οὕτω ὡς γέ-
 γραπται· Εγένετο ὁ πρῶτος ἄνθρωπος
 Ἀδάμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος
 Ἀδάμ εἰς πνεῦμα ζωοποιῶν. 46 Ἀλλ'
 ὡς πρῶτον τὸ πνευμαπκόν, ἀλλὰ τὸ
 ψυχικόν, ἐπειτα τὸ πνευμαπκόν.
 47 Ὁ πρῶτος ἄνθρωπος ἐκ γῆς,
 χοϊκός· ὁ δεύτερος ἄνθρωπος, ἡ
 οὐρανοῦ. 48 Οἷος ὁ χοϊκός, τοιοῦτοι
 καὶ οἱ χοϊκοί· καὶ οἷος ἐπεφάνητο,
 τοιοῦτοι καὶ οἱ ἐπεφάνιοι. 49 Καὶ
 καθὼς ἐφορέσαμεν τὴν εἰκόνα ὅς χοϊ-
 κοί, φορέσομεν καὶ τὴν εἰκόνα τῆς
 ἐπεφάνιας. 50 Τὸν δὲ φημι, ἀδελ-
 φοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν
 Θεοῦ κληρονομήσαι οὐ δύναται, ὅτι

in Corruption, it is rais'd in
 Incorruption:

43 It is sown in dishonour,
 it is rais'd in glory: it is sown in
 weakness, it is rais'd in power:

44 It is sown an *Animal
 body, it is rais'd a Spiritual bo-
 dy. There is an *Animal body,
 and there is a Spiritual body.

45 And so it is written:
 The first man Adam was made
 a living Soul; the last Adam
 was made a quickning Spirit.

46 Howbeit, that was not
 first, which is spiritual, but
 that which is animal, and after-
 ward that which is spiritual.

47 The first man is of the
 Earth, earthy: the second man
 is * from Heaven.

48 As is the earthy, such
 are they also that are earthy;
 and as is the heavenly, such are
 they also that are heavenly.

49 And as we have born the
 image of the earthy, we shall
 also bear the image of the hea-
 venly.

50 Now this I say, Brethren,
 that flesh and blood cannot in-
 herit the kingdom of God; nor

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which shall be rais'd to Eternal Happiness; for of Them only is it re-
 quisite to speak here:) the Bodies wherein they shall be rais'd, being
 of a much more Glorious Nature than those we have here at present:
 Namely the Body which is here sown, it is sown in Corruption, i. e. a
 Corruptible State; when it is rais'd again, it is rais'd in Incorruption,
 i. e. an Incorruptible state: 43 It is here sown in Dishonour, it is here-
 after rais'd in Glory: it is sown in Weakness, it is rais'd in Power.
 44 It is sown an Animal Body, i. e. a Body endow'd with an Animal
 Life, which unless supported with a constant supply of Food and Air
 will fail and perish; and at last, do what we can, will dissolve and
 perish;

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perish; it is rais'd a Spiritual Body, *i. e.* a Body having an essential and natural inseparable Life in it, which shall continue and subsist perpetually, without the help of Food and Air, without Decay or any tendency to Dissolution. There is an Animal, and there is a Spiritual Body.

45 And so it is written: The First man Adam was made a living Soul, *i. e.* was a mere Man of an Animal Nature endow'd with an Animal Life; whereas Christ from whom we All derive our Spiritual Life, as we do from Adam our Animal, and who therefore may be fitly stil'd the Last Adam, was made a quickning Spirit, *i. e.* was God as well as Man, Essentially of a Spiritual Nature as to his Divinity, and on account of Such his Divine Nature, as well as of what he did and suffer'd for Us in our Flesh, he became the Author of a Spiritual and Eternal Life unto Us.

46 Howbeit of the said two Adams, that was not first, which is Spiritual; but that which is Animal, and afterward that which is Spiritual: And so it is in respect of Our selves, we are first to live here the Animal Life in our Animal Bodies; and afterwards the Spiritual and Incorruptible Life in our Spiritual Bodies.

47 The First Man, *i. e.* the Parent of Man as to his Animal Constitution is of the Earth, earthy, *i. e.* made up of no other than Dust or Earthy Particles; and consequently could confer on his Children no more than an Animal Nature: the Second Man, *i. e.* the Parent of Man as to his Spiritual Constitution is no other than the Son of God, who as Such came from Heaven, and who consequently being of a Spiritual and Immortal Nature, can confer on his Children a like Spiritual and Immortal Nature.

48 Hence it comes to pass, that as is the Earthy Man or Parent of Man, such are they also that are Earthy, *i. e.* have no higher Principle or Nature than they derive from him; and as is the Heavenly Man or Parent of Man to a Spiritual Life, such are they also that are Heavenly, *i. e.* are regenerated and have the Seed of the Holy Spirit for a Principle of an Higher and Heavenly Life, which they derive from the said Heavenly Man.

49 And as we have here in this Mortal State born the Image of the Earthy Adam, so We, *i. e.* the true Christians shall also at the Resurrection and in the Future State bear the Image of the Heavenly Adam, *i. e.* live as the Spirits in Heaven do, without need of Food, without Decay, Sickness, Death, &c.

50 Now in short then this is what I say, Brethren, to satisfy those that ask with what Bodies the Dead shall come (as v. 35) that at the Resurrection We shall not have such Bodies as we Now have; for that Flesh and Blood cannot inherit the Kingdom of God, is not adapted

A N N O T A T I O N S.

V. 47. † Ο Κόμος is not read in the Clermont MSS. nor in Vulg. Lat. and Ethiop. Versions; nor in Hippolytus, Athanasius, Tertullian, Cyprian, &c. We learn from Tertullian, that it was first inserted instead of ἀνδραμις by the Heretic Marcion; and afterwards was taken into other Copies, because it carried in it a sound sense, together with ἀνδραμις.

(b) Iſai.

TEXT.

TRANSLATION.

ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

51 Ἰδοὺ, μυστήριον ὑμῖν λέγω· Πάντες μὲν ὅσοι κοιμηθώμεθα, πάντες δὲ ἀλλαγησώμεθα. 52 Ὁ ἀτόμος, ἐν ῥιπῇ ὀφθαλμοῦ, ὡς τῇ ἐσχάτῃ σαλπύγγι· σαλπύξ ᾧ, καὶ οἱ νεκροὶ ἐγερθήσονται ἀφθαρτοί, καὶ ἡμεῖς ἀλλαγησώμεθα. 53 Δὲ γὰρ τὸ φθαρτὸν τῆτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τῆτο ἐνδύσασθαι ἀθανασία.

54 Ὅταν δὲ τὸ φθαρτὸν τῆτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τῆτο ἐνδύσῃται ἀθανασία, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νίκην. 55 Πᾶς οὖν, θάνατε, τὸ κέντρον; ὡς οὖν, ἔσθι, τὸ νικῶν; 56 Τὸ δὲ κέντρον τῆ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος. 57 Τῷ δὲ Θεῷ χάρις τῷ δίδοντι ἡμῖν τὸ νικῶν διὰ τῆς Κυρίας ἡμῶν Ἰησοῦς Χριστοῦ. 58 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, ἀκωλύητοι ὡς τῷ ἔργῳ τῆς Κυρίας πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν ὅς ἐστι κενὸς ἐν Κυρίῳ.

Κεφ. ιϚ'. Περὶ δὲ τῆς λογίας τῆς εἰς τῆς ἀγάπης, ὡς περ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, ὅπως καὶ ὑμεῖς ποιήσατε. 2 Κατὰ μίαν σαββάτῃν

do's Corruption inherit Incorruption.

51 Behold, I *tell you a mystery: We shall not All sleep, but we shall All be chang'd,

52 In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the Dead shall be rais'd incorruptible, and we shall be chang'd.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 * And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the Saying that is written; Death is swallow'd up in victory.

55 O Death, where is thy Sting? O Grave, where is thy Victory?

56 The sting of Death is Sin; and the strength of Sin is the Law.

57 But thanks be to God, who gives us the Victory thro' our Lord Jesus Christ.

58 Therefore, my below'd Brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Chap. XVI.

Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye.

2 Upon the first day of the

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adapted to tast or enjoy the Spiritual Pleasures of Heaven; neither do's Corruption inherit Incorruption, i. e. our present Corruptible Bodies are not fitted to that State of Incorruptibility.

51 Behold, I tell you further in relation to the Resurrection a Mystery, i. e. somewhat that has never been afore discover'd or reveal'd to you: We shall not All sleep or dy before the Resurrection, but some shall be then Alive; and We shall All, viz. the then Living as well as Dead be chang'd, 52 in a moment, in the twinkling of an Eye, at the sounding of the Last Trumpet: for the Trumpet shall sound, and the Dead shall be rais'd with Incorruptible Bodies; and We, i. e. the Christians who then shall be Alive, shall be chang'd likewise, so as to have Incorruptible Bodies. 53 For this Corruptible Frame and Constitution of Ours must put on Incorruption, and this Mortal must put on Immortality.

VII.
The Apostle makes known unto them, what was afore Unknown, viz. that Some shall be still living at the Resurrection.

54 And when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying (b) that is written; Death is swallow'd up in Victory, i. e. Death is so perfectly conquer'd, that there shall be No Death Any more. 55 So that Christians may break out into this Triumphant Song in respect of that Blessed Time: O Death, (c) where is now thy Sting, i. e. the Power whereby thou deprivest Men of Life? O Grave, where is thy Victory, i. e. what is now become of that Dominion, whereby thou detainest Men within thee? 56 The Sting of Death, i. e. that which gives Death power over Men, is Sin; and the Strength of Sin, i. e. that whereby Sin has such a Power, is the Law, whereby Death is made the Punishment of Sin. 57 But Thanks be to God, who gives us the Victory over Sin and Death, thro' our Lord Jesus Christ. 58 Therefore, my beloved Brethren, be ye stedfast, unmovable in the true Christian Faith, always abounding in the Work of the Lord, i. e. in your Obedience to the Precepts of Christ, and in performing All Duties you owe to Him; forasmuch as ye know that your Labour is not in vain in the Lord, i. e. will not be lost, but whatsoever you shall do or suffer for Christ's sake, will be abundantly rewarded by your being Rais'd up to enjoy an Eternal Life of Bliss and Glory.

VIII.
The Apostle takes notice of a Prophecy, that will be fulfill'd by the Resurrection, & concludes by way of Triumph over Death and the Grave, and of Thanks to God thro' Christ.

The CONCLUSION.

Chap. XVI. Now having said enough to set you Right, as to those Particulars which are to be rectified among you, it is time for me to draw to a Conclusion, wherein it remains to add a Word concerning the Collection for the Saints, i. e. Converts at Jerusalem; namely as I have given order to the Churches of Galatia, even so do ye. 2 Upon the First day of the Week, as being the stated Day when ye come All to-

I.
The Apostle gives some Directions concerning the Collections for the Saints at Jerusalem.

(b) *Isai.* 25. 8.

(c) *Hos.* 13. 14.

ἕκαστος ὑμῶν παρ' ἑαυτοῦ πηρέτω, θησαυρίζων ὅ, τι ἀν' εὐδοκίᾳ· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται.

3 Ὅταν δὲ παρὰ γένωμαι, ὅς ἐάν δοκιμάσῃτε, δι' ἐπιστολῶν τέτῳς πέμψω ἀπενεγκεῖν ἢ χάριν ὑμῶν εἰς Ἱερουσαλήμ. 4 Εἰάν δὲ ἡ ἀξίον τῷ καμῶ πορεύεσθαι, σὺ δ' ἐμοὶ πορεύσονται.

5 Ελευσόμεθ' ὡς ὑμᾶς, ὅταν Μακεδονίαν διέλθω. (Μακεδονίαν γὰρ διέρχομαι.) 6 Πρὸς ὑμᾶς δὲ τυχὸν παρὰ μῆνα, ἢ καὶ πρὸ χειμᾶσιν, ἵνα ὑμεῖς με παρὰ πέμψῃτε ὅς ἐάν πορεύωμαι. 7 Οὐ γέλω δ' ὑμᾶς ἄρτι ὡς παρὰ δῶ ἰδεῖν ἐλπίζω δὲ χρεῖον πνὰ ἐπιμείναι πρὸς ὑμᾶς, εἰάν ὁ Κύριος ἐπιτρέψῃ. 8 Ἐπιμῶ δὲ ἐν Ἐφέσῃ ἕως τῆς πεντηκοστῆς. 9 Θύρα γὰρ μοι ἀνέωγα μεγάλη καὶ στεργῆς, καὶ ἀντικείμενοι πολλοί.

10 Εἰάν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ δ' ἔργον Κυεῖς ἐργάζεται ὡς καὶ ἐγώ. 11 Μὴ τις οὖν αὐτὸν ἐξουθενήσῃ· τροπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι δ' αὐτὸν μετὰ τῆς ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶ ὁ ἀδελφεῖς, πολλὰ πρὸς ἐλπίδα αὐτοῦ ἵνα ἔλθῃ πρὸς ὑμᾶς μὲν ὁ ἀδελφεὸς καὶ πάντως

Week, let every one of you put into the Treasury what he has laid aside, as God has prosper'd him, that there be no Gatherings when I come.

3 And when I come, whomsoever you shall approve, them will I send with Letters to carry your Liberality unto Jerusalem.

4 * But if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass thro' Macedonia, (for I do pass thro' Macedonia :)

6 And it may be that I will abide, yea and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will stay at Ephesus until Pentecost.

9 For a great door and effectual is open'd unto me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but * bring him on his journey in peace, that he may come unto me; for I look for him with the Brethren.

12 As for the brother Apollos, I greatly desir'd him to come unto you with the brethren: but his Will was not at

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gether to perform Divine Service, let every one of you put into the Common (d) Treasury of the Church, what he has laid aside by him the Week before, according as God has prosper'd him in his Calling, that there be no need of any Gatherings when I come. 3 And when I come, whomsoever you shall approve, them will I send (e) with Letters to carry your Liberality unto Jerusalem. 4 But if it be meet, i. e. if your Liberality be so great as to deserve that I go also, they shall go with me, and then there will be no need of my Writing any Letters by them.

5 Now I will come unto you, when I shall pass thro', i. e. have been in Macedonia, (for I do intend to pass thro' Macedonia in my way to you:) 6 And it may be that I will abide or make some Stay, yea and winter with you; that ye may bring me on my journey, whithersoever I go. 7 For I will, i. e. do intend not only to just see you now by the way, but I trust to tarry a while with you, if the Lord permit. 8 But I will stay at Ephesus until Pentecost, i. e. Whitsuntide. 9 For a Great door and Effectual is open'd unto me, i. e. I have a very fair and promising Opportunity given me of propagating the Gospel, and that altho' there are not wanting many Adversaries or Opposers.

10 Now if Timothy come to you, see that he may be with you without fear or in Easyness: for he worketh the Work of the Lord, as I also do. 11 Let no man therefore despise him (f) on account of his Youth, but bring him on his journey in Peace, i. e. in a kind and friendly manner, that he may come unto me; for I look for him with the Brethren. 12 As for the Brother Apollos, I greatly desir'd him to come unto you with the Brethren: but his Will was not at all to come

II.
He acquaints them with his Intention to come to them, and stay with them for some time.

III.
He directs them to receive and treat Timothy with all Kindness and Respect.

ANNOTATIONS.

(d) Against the Common Reading of this Place there lies this plain and obvious Objection, viz. that if every one was only to lay aside at home, what he design'd to contribute, then there would nevertheless be need of a Collection, when the Apostle came; whereas the Design or Meaning of the Apostle in what he here says is evidently this, that there should be no Gatherings when he came. Wherefore it is requisite to understand this place as in the Paraphrase, and not only the word *ἑκαστος* do's favour it, but it will be very easy, if we suppose, *ἕκαστος ὑμῶν πρὸς αὐτὸν πᾶσις ἑκαστος*, to be equivalent to, *ἕκαστος ὑμῶν πρὸς αὐτὸν πᾶσις ἑκαστος*. And (if I mistake not) there are not wanting other Instances of such a promiscuous Use of the like Expressions.

(e) There being no Occasion for the Corinthians to approve by Letters of Any to St. Paul, when he was come to them; it seems more natural to refer *δι' ἐπιστολῶν* to the following, not foregoing Words.

(f) See 1 Tim. 4. 12.

TEXT.

TRANSLATION.

ὅκ' ἰὼ θέλημα ἵνα νῦν ἔλθῃ· ἐλεύ-
σεται δὲ ὅταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστι,
ἀνδρίζεσθε, κραταῖθε. 14 Πάν-
τα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
(οἶδατε ὅτι οἰκίαν Στεφάνου, ὅτι ὅστιν
ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς
ἁγίοις ἔταξαν ἑαυτοὺς.) 16 ἵνα καὶ
ὑμεῖς ὑποτάσσῃτε τοῖς βίστοις, καὶ παντὶ
τῷ συνεργῶντι καὶ κοπιῶντι. 17 Χαί-
ρω δὲ ὅτι τῇ παρυσίᾳ Στεφάνου, καὶ
Φορτυνάτῃ, καὶ Αχαΐκῳ, ὅτι τὸ ὑμῶν
ὑστέρημα ἔτοι ἀνεπλήρωσαν. 18 ἀνε-
παύσαι δὲ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
ὑπαγινώσκετε οὖν τῆς βίστοις.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
τῆς Ἀσίας. ἀσπάζονται ὑμᾶς οἱ Κυεῖω
πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ
καὶ οἶκον αὐτῶν ἐκκλησίᾳ. 20 Ἀσπά-
ζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπά-
σασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύ-
λου. 22 Ἐάν τις ὁ φιλεῖ τὸ Κύριον Ἰη-
σοῦν Χριστόν, ἢ τὸ ἀνάθεμα, μαράν αθά-
23 Ἡ χάρις ὁ Κυεῖω Ἰησοῦ Χριστοῦ μεθ'
ὑμῶν. 24 Ἡ ἀγάπη μου μετὰ πάν-
των ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

Πρὸς Κορινθίους δεύτερη ἐγγραφὴ
ἀπὸ τοῦ Ἐφέσου ἀπὸ Στεφάνου, καὶ
Φορτυνάτου, καὶ Αχαΐκου.

all to come at this time; but
he will come, when he shall
have convenient time.

13 Watch ye, stand fast in the
faith, quit you like men, be strong.

14 Let all your things be
done with Charity.

15 I beseech you, Brethren,
(ye know the house of Stepha-
nas, that it is the First-fruits of
Achaia, and that they have ad-
dicted themselves to the Mini-
stry of the Saints;)

16 That ye submit yourselves
unto such, & to every one that
helpeth with us, and laboureth.

17 I am glad of the Coming
of Stephanas, and Fortunatus,
and Achaicus: for that which
was lacking on your part, they
have supply'd:

18 For they have refresh'd my
Spirit and yours: therefore ac-
knowledge ye them that are such.

19 The Churches of Asia sa-
lute you. Aquila & Priscilla sa-
lute you much in the Lord, with
the Church that is in their house.

20 All the Brethren salute
you. Salute ye one another
with an holy kifs.

21 The Salutation of Me
Paul with my own hand:

22 If any man love not the
Lord Jesus Christ, let him be
anathema, maran-atha.

23 The Grace of our Lord
Jesus Christ be with you.

24 My love be with you all
in Christ Jesus. Amen.

The First Epistle to the Co-
rinthians was written from
Ephesus by Stephanas, and
Fortunatus, and Achaicus.

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at this time: but he will come, when he shall have convenient time.

13 Watch ye, *i. e.* be upon your Guard by reason of the Enemies of Christianity and Seducers, stand fast in the Faith, quit you like men, be strong or courageous. 14 Let All your things be done with Charity or Love one to another, an happy End being put to the present Divisions and Factions among you.

IV.
He exhorts them to Steadfastness in the Faith & mutual Love.

15 I beseech you, Brethren, (*inasmuch as ye know the house of Stephanas, that it is the First-fruits of the Gospel in, i. e. that they are the First Converts of Achaia, and that they have addicted or given themselves to the Ministry of the Saints;*) 16 that ye submit your selves unto such, and to every one that helpeth with us, and laboureth in the Ministry of the Gospel. 17 I am glad of the Coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supply'd: 18 for they have refresh'd or quieted my Spirit by the account they have given me of you, and also yours by their taking upon them to come and bring me this Account. Therefore acknowledge ye, *i. e.* shew a due Regard to them that are such.

V.
He directs them to shew due Respect to Stephanas, and such others.

19 The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, *i. e.* with much Christian Affection, with the Church that is (g) in their house, *i. e.* their whole Christian Family. 20 All the Brethren here salute you. Salute ye one another with an holy Kiss.

VI.
The Salutation of the Churches of Asia &c.

21 What follows is the salutation of me Paul written (*not as the Rest of this Epistle by Another, but*) with my own hand. 22 If any man love not the Lord Jesus Christ, *but is an Enemy to his Gospel*, let him be Anathema, *i. e.* Accurs'd or Devoted to Destruction; Maran-atha, *i. e.* the Lord comes to execute Vengeance on him. 23 The Grace of our Lord Jesus Christ be with you. 24 My Love be with you All that are in Christ Jesus, *i. e.* true Christians. Amen.

VII.
The Final Salutation of St Paul himself.

The First Epistle to the Corinthians was written from Ephesus, and sent to Corinth by Stephanas, and Fortunatus, and Achaicus.

A N N O T A T I O N S.

† So Athanasius, Chrysostom, Theodoret, Oecumenius; as also the Syriack Version. And indeed this is agreeable to what is said Chap. 16. v. 8, and 19. The Occasion of supposing this First Epistle to have been written from Philippi might possibly be no other, than because it is confessedly True, that the Second Epistle was written thence, as is mention'd in the Subscription or Postscript to the said Epistle.

(g) The Learned Mr Mede has well observ'd in his Treatise concerning Churches, that this expression, *οὐ τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ*, may denote, *οὐ τῇ συναγωγῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ*; that is, may be understood spoken, not of their Families, as it is commonly expounded, but of the Congregation of Christians that were wont to assemble in their House for the performance of Divine Service. And the Reasons he offers for preferring this latter Exposition are not without Weight.

S T N O P S I S.

S T N O P S I S

I. The Introduction. Chap. I. 1 — 9.

1. Christians have All but *One common Lord*, and therefore ought not to *divide* into Parties on account of any particular Teachers. Chap. I. 10 — 17.
2. Christ made choice (and why) of Men to be Preachers of the Gospel, not for their *Eloquence* or *Skill in Human Learning*; and therefore One Preacher ought not to be *Preferred* before Another on this Account. Ch. I. 17 — Ch. II. 5.
3. The Gospel is in reality the *Greatest Wisdom* and *Learning*, as not discoverable by the *Natural Faculties* of Men, but by the *Spirit of God*. Ch. II. 6. to the end.
4. The Reason why St Paul did not teach the *Corinthians* the more *Sublime Doctrines* of Christianity, was because they were not fit to receive them. Ch. III. 1 — 4.

II. The Main Design of this Epistle, viz. to Support St Paul's Authority, and to lessen That of his Opposers, and so to put an End to the Faction among them, by reuniting them All to St Paul in Affection and Obedience: which the Apostle endeavours to do by these several Considerations, viz.

5. The Preachers of the Gospel are All but *Ministers* of God, and *Fellow-labourers* in God's Husbandry or Building, and therefore One not to be *gloried* in more than Another. Ch. III. 5 — 9.
6. The *Preference* is due to St Paul, if to Any, as being the *Master-builder* or *First Planter* of the Gospel among them. Ch. III. 10.
7. The False Apostles teach them *Unsound Doctrines*, which tho' they did not now discover, yet would be discover'd at the Last day. Ch. III. 10 — 20.
8. Preachers are for their *Service*, and therefore not to be *gloried* in, but they ought to glory only, that they are *Christ's*, and *Christ is God's*. Ch. III. 21. to the end.
9. Ministers are *Stewards* only, and the great Qualification requisite in Stewards is *Faithfulness*, of which not Men, but God alone could be a Competent Judge. Ch. IV. 1 — 5.
10. St Paul uses a *Figurative* way of Speaking to them in this matter, out of *Kindness* to them. Ch. IV. 6 — 7.
11. He observes the Difference between his *Behaviour* to them, and the False Teachers; and that his *Sufferings* are an Evidence of his *True Apostleship*. Ch. IV. 8 — 13.
12. He observes that he ought to be *preferred* before his Opposers by them, as being their *Spiritual Father*, and having a *Fatherly Affection* for them. Ch. IV. 14 — 17.
13. The *Miraculous Power* he was endued with, was an Evidence of his *True Apostleship*; and the *Want* of it in his Opposers an Evidence of their being *False Apostles*. Ch. IV. 18. to the end.
14. Their Proceedings in respect of the *Fornicator* or *Incestuous Person* were not agreeable to Christianity, and consequently their Admir'd new Leaders, who had so advis'd them, were highly Blamable. Ch. V. 1. — Ch. VI. to the end.

III. Answers to certain Questions, or the Solution of certain Doubts, viz.

1. Concerning *Matrimony*. Ch. VII.
2. Concerning *Eating* of things offer'd in Sacrifice unto *Idols*. Ch. VIII. 1. — Ch. XI. 1.
3. Concerning *Women's Praying* or *Prophecyng Uncover'd*. Ch. XI. 2 — 16.
4. Concerning the *Manner* of partaking of the *Lord's Supper*. Ch. XI. 17. to the end.
5. Concerning *Spiritual Persons*, Gifts and Graces. Ch. XII. — Ch. XIV. to the end.
6. Concerning the *Resurrection*. Ch. XV.

IV. The Conclusion, wherein St Paul

1. Gives Directions concerning the *Collection* for the poor Christians in *Judea*. Ch. XVI. 1 — 4.
2. Acquaints them with his Intention to *come* to, and *stay* with them for some time. Ch. XVI. 5 — 9.
3. Directs them to receive and treat *Timothy* with all Respect and Kindness. Ch. XVI. 10 — 12.
4. Exhorts them to *Sedateness* in the Faith, and mutual Love. Ch. XVI. 13, 14.
5. Directs them to shew Respect to *Stephanas*, &c. Ch. XVI. 15 — 18.
6. Salutations. 19. to the end.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

THE PREFACE.

IT is agreed by the Learn'd, that this Epistle was written in no long time after the former, within the space of a year; and also that it was written from *Philippi*, according to the Subscription (or Postscript) adjoin'd to the end of this Epistle.

I.
The Time when,
and Place where,
this Epistle was
written.

The Main *Design* of this Epistle is the Same as That of the Former. Only it is to be observ'd, that whereas St *Paul* writ the Former to *try* what Power he had still with the Church of *Corinth*, so having by *Titus* receiv'd an Account, of their Repentance upon his Former Epistle, of their Submission to his Orders, and Good Disposition towards him, He *takes Courage*, speaks of Himself *more freely*, justifies Himself *more boldly*, and deals *more roundly* and *sharply* with his Opposers, than he had done in his Former Epistle.

II.
The Design of
this Epistle.

ΠΑΥΛΟΥ

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΚΟΡΙΝΘΙΟΥΣ
ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE
SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

T E X T.

T R A N S L A T I O N.

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΙΗΣΟΥ ΧΡΙ-
ΣΤΟΥ ΑΓΓΕΛΗΜΑΤΟΣ ΘΕΟΥ, ΚΥ
ΤΙΜΟΘΕΟΣ Ο ΑΔΕΛΦΟΣ, ΤΗ ΕΚ-
ΚΛΗΣΙΑ ΤΩ ΘΕΩ ΤΗ ΨΟΗ ΕΝ ΚΟΡΙΝΘΩ, ΣΥΝ
ΤΟΙΣ ΑΓΙΟΙΣ ΠΑΣΙ ΤΟΙΣ ΨΟΙΝ ΟΙ ΟΛΗ ΤΗ
ΑΧΑΪΑ. 2 ΧΑΡΙΣ ΥΜΙΝ ΚΥ ΕΙΡΗΝΗ ΣΤΟ
ΘΕΩ ΠΑΤΡΙΟΣ ΗΜΩΝ, ΚΥ ΚΥΡΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ.
3 ΕΥΛΟΓΗΤΟΣ Ο ΘΕΟΣ ΚΑΙ ΠΑΤΗΡ ΤΩ
ΚΥΡΙΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, Ο ΠΑΤΗΡ ΤΩ
ΟΙΚΟΝΟΜΩΝ, ΚΥ ΘΕΟΣ ΠΑΣΗΣ ΠΡΑΚΛΗΣΕΩΣ.
4 Ο ΠΡΑΧΑΛΩΝ ΗΜΑΣ ΟΤΙ ΠΑΣΗ ΤΗ ΘΛΙ-
ΨΙ ΗΜΩΝ, ΕΙΣ ΤΟ ΔΥΝΑΤΟΝ ΗΜΑΣ ΠΡΑΧΑ-
ΛΕΩΝ ΤΗΣ ΕΝ ΠΑΣΗ ΘΛΙΨΙ, ΔΙΑ ΤΩ ΠΡΑ-
ΚΛΗΣΕΩΣ ΤΗΣ ΠΡΑΧΑΛΕΩΜΕΝΑ ΑΥΤΟΙΣ ΥΠΟ
ΤΩ ΘΕΩ. 5 ΟΤΙ ΧΑΘΩΣ ΠΕΡΙΣΤΕΥΕΙ ΤΑ

PAUL an Apostle of Je-
sus Christ by the will
of God, and Timothy
* the Brother, to the
Church of God which is at Co-
rinth, with all the Saints who
are in all Achaia,

2 Grace be to you and Peace
from God our Father, and the
Lord Jesus Christ.

3 Blessed be * the God and
Father of our Lord Jesus Christ,
the Father of Mercies, and the
God of all Comfort;

4 Who comforts us in all
our tribulation, that we may
be able to comfort them who
are in any trouble, by the Com-
fort wherewith we our selves
are comforted of God.

5 For as the Sufferings of
παθημάτων

A N N O T A T I O N S.

- (a) See Gal. 1. 1, 12, 15, 16. (b) See note (b) on 1 Cor. 1.
(c) Concerning this City see my Geography of N. T. Part. 2. Chap. 3. §. 19.
(d) Concerning the Import of the word *Achaia* in N. T. see my Geogr. of
N. T. Part. 2. Chap. 5. Sect. 2. §. 4.

THE SECOND EPISTLE
OF
PAUL
THE APOSTLE
TO THE
CORINTHIANS.

PARAPHRASE.

THE INTRODUCTION.

Chap. I. **P**AUL an Apostle of Jesus Christ by (a) the Will of God, and Timothy the (b) Brother of *more than ordinary Note in the Ministry of the Gospel*, to the Church of God which is at (c) Corinth, with All the Saints, *i. e. Christians* who are in (d) *All the province of Achaia, whereof Corinth is the Metropolis or Chief Town*, 2 Grace be to you and Peace from God our Father, and the Lord Jesus Christ.

SECTION I.

St Paul largely justifies himself from the Several Imputations of the Faction or Party that oppos'd him in the Church of Corinth; principally by shewing his Sincerity and Integrity in the discharge of his Ministry, and that he acted not out of Worldly Interest; but that All he had said or done to them, proceeded from True Love to them, and a Tender Concern for their Spiritual Welfare.

I.
St Paul observes, of what Use both his Affliction and his Consolation may be to the Corinthians.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father or Fountain of all Mercies, and the God of whom proceeds all true and solid Comfort; 4 who comforts us, *i. e. me Paul* in all our Tribulation, that we may be able to comfort them who are in any Trouble for the sake of the Gospel, by the comfort wherewith we our selves are comforted of God. 5 For as the Sufferings on account of Christ abound

TEXT.

TRANSLATION

παθημάτων τῷ Χριστῷ εἰς ἡμᾶς, ἔπω
διὰ Χριστοῦ παρυσεύει καὶ ἡ παρηκολυ-
σις ἡμῶν. 6 Εἴτε δὲ θλιβόμεθα, ὑπὲρ
τῶν ὑμῶν παρηκολύσεως καὶ σωτηρίας, τῇ
ἐνεργείᾳ ἐν ὑπομονῇ τῶν αὐτῶν πα-
θημάτων ὧν καὶ ἡμεῖς πάρομεν· εἴτε
παρηκολύμεθα, ὑπὲρ τῆς ὑμῶν παρη-
κολύσεως καὶ σωτηρίας. 7 καὶ ἡ ἐλπίς
ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι
ὡσπερ κοινωνοὶ ἐστέ τῶν παθημάτων, ἔτω
καὶ τῇ παρηκολύσεως.

8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγροεῖν,
ἀδελφοί, ὡς τῇ θλίψεως ἡμῶν τῇ
γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι κατ'
ὡς βολίῳ ἐβαρήθημεν, ὑπὲρ διώ-
κων, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τῇ ζῆν.

9 Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ὑπὲρ
μα τῇ θανάτου ἐχρήσαμεν, ἵνα μὴ πε-
ποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ὅτι
τῷ Θεῷ τῷ ἐγείροντι τὸς νεκρούς.

10 ὅς ἐκ τηλικούτου θανάτου ἐρρύσατο
ἡμᾶς, † εἰς ὃν ἠλπίζαμεν ὅτι καὶ ἐπι-
ρύσεται. 11 συνυπουργούντων καὶ ὑμῶν
ὡς τῇ ἡμῶν τῇ δέήσει, ἵνα ἐκ πολ-
λῶν παρυσώπων τὸ εἰς ἡμᾶς χάρισμα
ἀπὸ πολλῶν εὐχαριστητῶν ὡς τῇ ἡμῶν.

12 Ἡ γὰρ καύχσις ἡμῶν αὕτη ὅτι,
τὸ μαρτύριον τῆς σωειδίσεως ἡμῶν,
ὅτι ἐν ἀπλότῃ καὶ εὐλικρινείᾳ
Θεῷ, ἐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν

Christ abound in us; so our
Consolation also abounds by
Christ.

6 And whether we be af-
flicted, *it is* for your Consola-
tion and Salvation, which is
* effected in the enduring of
the same Sufferings, which we
also suffer: or whether we be
comforted, *it is* for your Con-
solation and Salvation.

7 And our hope of you is
steadfast; knowing that as you
are partakers of the Sufferings,
so *shall ye be* also of the Con-
solation.

8 For we would not, Bre-
thren, have you ignorant of
our trouble which came to us
in Asia, that we were press'd
above measure, above strength,
insomuch that we despair'd
even of life.

9 But we had the Sentence
of Death in our selves, that
we should not trust in our
selves, but in God who raises
the Dead:

10 Who deliver'd us from
so great a Death, * in whom
we trust, that he will yet de-
liver us.

11 You also helping toge-
ther by prayer for us, that for
the gift bestow'd upon us by
the means of many persons,
thanks may be given by many
on our behalf.

12 For our rejoicing is this,
the testimony of our Consci-
ence, that in simplicity and
godly sincerity, not with fleshly
wisdom, but by the grace of

χαριτι

V. r
Verfio
Latin
take n
(e) C
N. T.

TEXT.

TRANSLATION.

χάριτι Θεοῦ ἀνεγράφημεν εἰς τὴν κόσμῳ, περισσύτερος δὲ πρὸς ὑμᾶς. 13 Οὐ γὰρ ἄλλα γράφο-

God, we have had our conversation in the World, and more abundantly towards you.

13 For we write no other

μεν

PARAPHRASE.

in Us, so Our Consolation also abounds by Christ. 6 And *both these are for your Benefit: namely* whether we be Afflicted, it is for your Consolation and Salvation, which is effected in *or by* the Enduring of the same Sufferings, which we also suffer, *and which by our Example ye are encourag'd to endure*; or whether we be Comforted, it is *likewise* for your Consolation and Salvation, *who are thereby encourag'd to expect the same from the same Compassionate God and Father.* 7 And upon this ground Our hope of, *i. e. concerning* you is steadfast, knowing that as you are partakers of the Sufferings of the Gospel, so shall ye be also of the Consolation.

8 For we would not, Brethren, have you ignorant of our Trouble, which came to us in (e) Asia, that we were press'd *thereby* above measure, above our strength, insomuch that we despair'd even of Life. 9 But we had the Sentence of Death in our selves, that we should not trust in our selves; but in God who raises *even* the Dead; 10 who deliver'd us from so great a *danger of* Death; in whom we trust, that he will yet deliver Us: 11 You also helping together *with other Churches by your prayer for Us*, that for the Gift, *i. e. gracious Deliverance* bestow'd upon us by the means, *viz. prayers* of Many Persons, Thanks may be given by Many on our behalf.*

12 For we cannot doubt of the Concern and Prayers of you and others for Us, since our Glorying is this, the Testimony of our Conscience, that in Simplicity or Plainness of Heart and Godly Sincerity, *i. e. Sincerity before God*, not with fleshly Wisdom, *i. e. Human Eloquence and Worldly Designs or Ends*, but by the Grace of God influencing me to despise such fleshly Wisdom, and enabling me to perform Miracles for the Propagation of the Gospel, we have had our Conversation in the several Parts of the World where we have been preaching, and more abundantly towards you. 13 For we write no other thing, *i. e. have*

II.
He acquaints them with the Greatness of the Danger he was in; and ascribes his Deliverance in part to their Prayers.

III.
Which he can't doubt the continuance of, since they could not but be sensible of his Sincerity and Integrity.

ANNOTATIONS.

V. 10. † Καὶ ἵκεται is not read either in Alex. or Clerm. MSS. or in the Syriack Version, or in St Ambrose, whence it appears that it was not read in the Old Latin Version. Nor do any of the Greek Commentators, as Grotius observes, take notice of it. So that it is not to be doubted but it has been added.

(e) Concerning the Acceptation of the word Asia in N. T. see my Geogr. of N. T. Part. 2. Chap. 5. Sect. 1. § 1.

TEXT.

TRANSLATION.

μεν ὑμῖν, ἀλλ' ἢ ἂ ἀναγνώσκετε ἢ ἔπιγνώσκετε· ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε· 14 καθὼς καὶ ἐπέρωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ ἢ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τῇ Κυρίου Ἰησοῦ † Χριστοῦ.

15 Καὶ τῷ τῇ πεποιθήσῃ ἐβλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραι χάριν ἔχητε· 16 ἔτι δὲ ὑμῶν διελθεῖν εἰς Μακεδονίαν, ἔτι πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, ἔτι ὑφ' ὑμῶν περιπεμφθῆναι εἰς τὴν Ἰουδαίαν· 17 Τῷ το οὖν βεβλῦμένος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βεβλεύομαι, χεῖρ σάρκα βεβλεύομαι, ἵνα ἢ ἢ ἢ ἐμοὶ πὸ ναι ναι, ἔτι τὸ ἔτι ἔτι;

18 Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναι ἔτι ἔτι. 19 Ὁ γὰρ τῷ Θεῷ υἱὸς Ἰησοῦς Χριστὸς ὁ οὖν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλβανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναι καὶ ἔτι, ἀλλὰ ναι ἐν αὐτῷ γέγονεν. (20 Ὅσαι γὰρ ἐπαγγελία Θεοῦ, ἐν αὐτῷ τὸ ναι, ἔτι ἐν αὐτῷ τὸ Ἀμήν,) τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. 21 Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, ἔτι ἁγιάσας ἡμᾶς, Θεός·

things unto you, than what you read or * even acknowledge; and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus * Christ.

15 And in this confidence I * purpos'd to come unto you before, that you might have a second * Gratification.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore * thus purpos'd, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our Word toward you was not yea and nay.

19 For the Son of God Jesus Christ, who was preach'd among you by us, even by me and Silvanus and Timothy, was not yea and nay; but in him was yea.

(20 For all the promises of God in him are Yea, and in him Amen,) unto the glory of God by us.

21 Now he that establishes us with you in Christ, and has anointed us, is God:

PARAPHRASE.

no other Design or Meaning in what we write unto you, than what lies open and is legible in what you read, or than what ye even acknowledge to be so; and I trust I shall always so behave my self as that you shall acknowledge the same Sincerity and Simplicity in me even to the End: 14 As also you have acknowledg'd Us in part, i. e. some of you have acknowledg'd that We are your Glorifying, even as ye also are at present and will be much more Ours, viz. Our Glorifying, in the day of the Lord Jesus Christ, when being my Converts and adhering to the Doctrin deliver'd to you by me ye shall be sav'd.

15 And in this Confidence of your Love and Esteem of me, I purpos'd to come unto you before this, that you might have a Second Gratification, i. e. the like Satisfaction in my being with you, as the First, so this Second time without any Uneasiness to you or my self, on the account of any Severity necessary to be us'd in respect of any Misdemeanours. 16 And in order hereto I purpos'd to pass by you, i. e. to take you in my way to (f) Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward (g) Judea. 17 When I therefore thus purpos'd, did I use Lightness or am I to be condemn'd of Fickleness, in changing my Mind, because it fell out otherwise? or the things that I purpose, do I purpose according to the Flesh, i. e. my Worldly Interest, that with me there should be yea, yea, and nay, nay, i. e. that I should have no Regard to my Word, but say and unsay, as it suits with my Worldly Interest?

18 But as God is True, Our Word toward you, i. e. whatever we have said to you, was not yea and nay, i. e. deceitfull and changeable thus at our pleasure. 19 For, as to the Doctrin of the Gospel which is of greatest concern, the Son of God Jesus Christ, who was preach'd among you by Us, even by Me and Silvanus and Timothy, was not yea and nay, sometimes One thing and sometimes Another, but in him was Yea, i. e. the Doctrin of Christ or the Gospel has been shewn to be all along Uniformly One and the Same in the Counsel and Revelation of God. (20 For All the Promises of God in him, i. e. Christ, are Yea, and in him Amen, i. e. do all consent and stand firm in him,) unto the Glory of God by Us, i. e. our preaching. 21 Now that you may not think that I rashly or presumptuously thus appeal to God v. 18. for the Truth of my Simplicity and Sincerity, I have this other weighty Consideration to add in order to convince you thereof, namely that He that establishes or confirms us with or amongst you in and for the preaching of the Gospel of Christ, and has anointed us, i. e. set me Paul apart to be an Apostle by an Extraordinary Call,

IV.
His Not coming to them as he purpos'd, did not proceed from Fickleness or Insincerity in him.

V.
He appeals to God for a Witness of his Truth and Sincerity; and observes that the Miraculous Gifts of the Spirit, and the Effects of his Ministry among them, were Evident Proofs of his Sincerity in preaching the Truth of the Gospel.

ANNOTATIONS.

V. 14. † So Clerm. and other MSS. as also Vulg. Syr. and Ethiop. Versions, &c.

(f) Concerning Macedonia see my Geogr. of N. T. Part 2. Ch. 5. Sect. 2. §. 4.

(g) Concerning Judea see my Geogr. of N. T. Part. 1. Chap. 1. §. 4.

(b) Of

T E X T.

TRANSLATION.

22 ὁ ὃ σφραγισάμενος ἡμᾶς, καὶ δὲς
τὸν ἀρράβωνα τῷ Πνεύματι ἐν ταῖς
καρδίαις ἡμῶν.

23 Ἐγὼ δὲ μάρτυρα ἵ Θεὸν ὅτι
καλῶμαι ὅτι ἵ ἐμὴν ψυχὴν, ὅτι φει-
δόμενος ὑμῶν ἐκέπαι ἡλθον εἰς Κόρινθον.

24 Οὐχ ὅτι κυριεύομεν ὑμῶν ἡ πίστεως,
ἀλλὰ συνεργοὶ ἐσμεν ἡ χαρῆς ὑμῶν.
τῇ ἡ πίστις ἐτήχαιε. Κεφ. Β'. Ἐκριναι

δὲ ἐμαυτῷ τῷτο, τὸ μὴ πάλιν ἐλθεῖν
ἐν λύπῃ πρὸς ὑμᾶς. 2 Εἰ ἡ ἐγὼ
λυπῶ ὑμᾶς, ὃ τίς ἐστὶν ὁ εὐφραίνων με,
εἰ μὴ ὁ λυπέμενος ἐξ ἐμοῦ;

3 Καὶ ἔγραψα ὑμῖν τῷτο αὐ-
τὸ, ἵνα μὴ ἐλθὼν λύπῃ ἐχω ἀφ'
ὑμῶν ἐδὲ με χαίρειν πεποιθὼς ὅτι
πάντα ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ, πάν-
των ὑμῶν ἐστίν. 4 Ἐκ γὰρ πολ-

λῆς θλίψεως καὶ σιωχῆς καρδίας
ἔγραψα ὑμῖν ἀφ' πολλῶν δακρύων,
οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγά-
πην ἵνα γινώτε ὅτι ἐγὼ περισσύτερος
εἰς ὑμᾶς.

5 Εἰ δὲ τίς λελύπηκεν, ὃ ἐμὲ λε-

22 Who has also sealed us,
and given the earnest of the
Spirit in our hearts.

23 Moreover I call God to
* Witness upon my Soul, that
to spare you I came: not as yet
unto Corinth:

24 Not for that we have do-
minion over your Faith, but
are helpers of your Joy: for
by Faith ye stand.

Chap. II.

But I determin'd this with
my self, that I would not come
again unto you in * Sorrow.

2 For if I make you sorry,
who is he then that makes me
glad, but the same that is made
sorry by me?

3 And I wrote this same
unto you, * that when I came,
I might not have sorrow from
them, of whom I ought to re-
joyce; having confidence in
you all, that my Joy is the joy
of you all.

4 For out of much affliction
and anguish of heart, I wrote
unto you with many tears,
not that you should be grieved,
but that ye might know the
love, which I have more abun-
dantly unto you.

5 But if any have caus'd
grief, he has not griev'd me,

λύπηκεν,

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Call, is God; 22 Who has also seal'd the Truth of what is preach'd
by Us, by the miraculous Gifts of the Holy Ghost vouchsaf'd not only to
my self, but to you upon your receiving my Doctrin, and given the
Earnest of his Spirit, i.e. given not only me, but also you upon receiving
my Doctrin, his Spirit as the Earnest of Eternal Life, in our Hearts.
Which things being so, as can't but be acknowledg'd by you, they are a
sufficient

P A R A P H R A S E.

sufficient Evidence that I being thus approv'd by God, cannot be possibly such a Deceitfull, Shuffling, Self-interested Person, as my Adversaries would represent me, and can't Reasonably be suspected of dealing Doubly with you in any thing relating to my Ministry.

23 Moreover or besides what I have already said to convince you, that my Not Coming to you as I purpos'd, has not been occasion'd by my Fickleness, I now proceed to tell you the True Cause of it, and for your fullest Satisfaction and to keep you from giving any heed to the Surmises and Misrepresentations of my Adversaries in this matter, I shall attest the Truth of what I am going to say in the most solemn manner: Wherefore I call God for a Witness, and that upon my Soul, i. e. may I dy if it be not so, that it was to spare you by not using severity towards such Offenders as had not yet amended, that I came not as yet unto Corinth:

24 It was Not for that we pretend to have Dominion over your Faith, so as to Require you to Believe what we have taught you without Coming to you, when it is expected we should come and maintain and make it Good; but the Reason of our not coming was, because we are willing to be Helpers of your Joy, and so not to occasion any Grief among you by being forced to use Severity, and to come with a Rod, as we must if we had come afore. For it is only by the True Doctrin of Faith or Christianity, which ye have receiv'd of us, that ye stand in the Favour of God; and therefore had we come sooner, there had been absolute need of using Severity among you to maintain the said True Faith, and so of causing Grief and Heaviness among you. Chap. II. But I determin'd this with my self, as judging it more expedient, that I would not come again unto you at a time, when I must come in such a manner as would cause Sorrow among you. 2 For if I make you Sorry, who is he then that makes me Glad, while I am with you, but the same that is made Sorry by me?

3 And I did not come afore, but rather wrote this same Order and Direction unto you concerning the Punishment to be inflicted on the incestuous Person, that when I came, I might not have Sorrow from them, of whom I ought to rejoyce; having this Confidence in you All, that my Joy is the Joy of you All, i. e. that you make my Joy and Satisfaction so much your own, as that you would remove all Cause of Sorrow from me before I came. 4 For what I then wrote unto you, out of much affliction and anguish of heart I wrote unto you, and that too with many Tears; I wrote it not that you should be griev'd thereby, but that ye might thereby know the Love which I have more Abundantly unto you, in taking such Care to remove whatever was Offensive among you, notwithstanding the Great Opposition made against me.

5 But if Any one among you, i. e. the Fornicator or Incestuous Person have caus'd Grief, he has not griev'd me, but in part only; namely in respect only of those that defended what he had done; and this I take particular

VI.

He acquaints them with the True Reason of his Not coming, as he purpos'd.

VII.

He observes to them, that he wrote his Former Epistle to them, out of the Greatest Love and Affection to them.

VIII.

As a proof thereof, he now directs them to forgive the Incestuous person upon his Repentance, and to comfort and confirm their Love to him.

TEXT.

TRANSLATION.

λύπηκεν, ἀλλ' ὑπὸ μέρος, ἵνα μὴ
 ὑπερβαρὴ πάντας ὑμᾶς. 6 Ἰκανὸν
 τῷ ταύτῳ ἢ ὑπερπένια αὕτη ἢ ὑπὸ
 τῆς πλείοναι. 7 Ὡστε ὑναντιοῦν
 μάλλον ὑμᾶς χαρίζεσθαι, καὶ πα-
 χαλέσαι, μήπως τῇ περισσοτέρᾳ λύ-
 πῃ καταποθῇ ὁ θεῖς. 8 Διὸ
 παροχέω ὑμᾶς κυρῶσαι εἰς αὐτὸν
 ἀγάπῃ. 9 Εἰς τοῦτο γὰρ καὶ
 ἔγραψα, ἵνα γνῶ τίς δοκιμὴ ὑμῶν,
 εἰ εἰς πάντα ὑπακούετε. 10 Ὡ-
 δέ πε χαρίζεσθε, καὶ ἐγὼ καὶ γὰρ
 ἐγὼ, εἴπε κεχαρίσμαι, κεχαρίσμαι,
 δι' ὑμᾶς, ὡς περισσώπως Χριστῷ,
 11 ἵνα μὴ πλεονεκλήσῃμεν ὑπὸ τοῦ
 Σατανᾶ· ὃ γὰρ αὐτοῦ τὰ νοήμα-
 τα ἀγνοοῦμεν.

12 Ἐλθὼν δὲ εἰς τὴν Τροάδα εἰς
 τὸ Εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας
 μοι ἀνεῳγμένης ὡς Κυρίου, 13 ὅτε
 ἔρχετο ἀνεστὶν ἐν τῷ πνεύματί μου, τῷ
 μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου·
 ἀλλὰ ὑποταξάμενος αὐτοῖς, ἐξήλ-
 θον εἰς Μακεδονίαν. 14 Τῷ δὲ Θεῷ
 χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς
 ὡς τῷ Χριστῷ, καὶ τίς ὁσμὴ τῆς
 γνώσεως αὐτοῦ φανερωῦν δι' ἡμῶν
 ὡς παντὶ τόπῳ.

15 Ὅτι Χριστὸς ἐνώδια ἐσμὲν τῷ
 Θεῷ, ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολ-

but in part; that I may not
 overcharge you All.

6 Sufficient to such an one
 is this punishment, which was
 inflicted of * the majority.

7 So that on the contrary, ye
 ought rather to forgive him, &
 comfort him, lest perhaps such
 an one should be swallow'd up
 with overmuch sorrow.

8 Wherefore I beseech you,
 that ye would confirm your
 love towards him.

9 For to this end also did I
 write, that I might know the
 proof of you, whether ye be
 obedient in all things.

10 To whom ye forgive any
 thing, I forgive also: for I, if I
 forgave any thing, to whom I
 forgave it, for your sakes I for-
 gave it, in the person of Christ;

11 Lest Satan should get an
 advantage: for we are not igno-
 rant of his devices.

12 Furthermore, when I
 came to Troas to preach Christ's
 Gospel, and a door was open'd
 unto me of the Lord,

13 I had no rest in my Spi-
 rit, because I found not Titus
 my brother: but taking my
 leave of them, I went from
 thence into Macedonia.

14 But thanks be to God,
 who always causeth us to tri-
 umph in Christ, and makes ma-
 nifest the favour of his know-
 ledge by us in every place.

15 For we are unto God a
 sweet savour of Christ, in them
 that are saved, and in them that
 perish:

TEXT.

TRANSLATION.

ἀνθρώποις· 16 οἷς μὲν, ὁσμὴ θανά-
του εἰς θάνατον· οἷς δὲ, ὁσμὴ ζωῆς

16 To the one we are the fa-
vour of death unto death; and
to the other, the favour of life
eis

PARAPHRASE.

particular notice of, that I may not be thought to overcharge you All in general, as equally Guilty in the matter. 6 And as to him himself sufficient to such an one is this Punishment, which was inflicted of the Majority of you. 7 So that on the Contrary to what I understand you think ought to be done More to him, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallow'd up with too much Sorrow. 8 Wherefore I beseech you, that ye would confirm your Love towards him; which I doubt not of. 9 For to this end also did I write, that I might know the Proof of you, whether ye be Ready to be Obedient in all things. 10 To whom ye forgive any thing, I forgive also: for I, if I forgave any thing, to whom I forgave it, for your sakes I forgave it, in the person, i. e. Authority and Name of Christ. 11 Lest Satan should get an Advantage by our using too much Severity in this case; for we are not ignorant of his Devices.

12 Furthermore, when I came to (b) Troas to preach Christ's Gospel, and a Door was there open'd unto me of the Lord, i. e. I had a fair Opportunity of preaching the Gospel there put into my hands by the Lord; 13 notwithstanding this I had no rest in my Spirit, because I found not Titus my Brother in the Ministry, whom I expected to have found there with News of you: but taking my leave of them of Troas, I went forthwith from thence into Macedonia. 14 But Thanks be to God, who always causeth us to Triumph in or thro' Christ, by means of the Success he vouchsafes me in preaching the Gospel, and also in obtaining the Better of my Adversaries among you; and who makes manifest the Saviour of his Knowledge, i. e. spreads the Knowledge of the Gospel by us in every place.

15 For we are unto God a sweet Saviour of Christ, i. e. our Ministry is an acceptable Service or as a sweet smelling Sacrifice to God thro' Christ, in respect both of them that are fav'd, and in respect of them that perish.

16 To the one we are the Saviour of Death unto Death, i. e. Our Preaching is Unacceptable and Offensive, by rejecting whereof they are already Spiritually dead, and will draw on themselves Eternal Death or Misery hereafter: and to the other we are the Saviour of Life unto Life, i. e. Our Preaching is Acceptable, and by receiving and embracing our Doctrine they receive Spiritual Life here, and shall receive Eternal Life hereafter.

IX.
He acquaints them with his great Concern and Uneasiness, till he heard by Titus of their Good Disposition towards him: whereupon he breaks out into a Thanksgiving to God for the same.

X.
He observes, that whatever Effect his Preaching had upon Others, yet it was Acceptable to God, on the account of his Sincerity and Integrity in the same.

ANNOTATIONS.

(b) Cf Troas see my Geogr. of N. T. Part. 2. Chap. 4. Sect. 1. §. 10.

TEXT.

TRANSLATION.

εἰς ζωὴν· ἢ πρὸς ταῦτα τίς ἱκανός;
 17 Οὐ γὰρ ἐσμεν, ὡς οἱ πολλοί, χα-
 πηλεύοντες τὸ λόγον τοῦ Θεοῦ, ἀλλ' ὡς
 ἐξ εὐλικριείας, ἀλλ' ὡς ἐκ Θεοῦ, κατέ-
 νωπον ὁ Θεὸς ἐν Χριστῷ λαλοῦμεν.

Κεφ. γ'. Ἀρχόμεθα πάλιν ἑαυτοὺς
 σωσιζάνειν; † ἢ μὴ ζηζόμεν, ὥς πινες,
 συσταπκῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ
 ἐξ ὑμῶν συσταπκῶν; 2 Ἡ ἐπιστολὴ
 ἡμῶν ὑμεῖς ἐστε, ἐκγεγραμμένη ἐν ταῖς
 καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγι-
 νωσκομένη ὑπὸ πάντων ἀνθρώπων.
 3 φανερόμενοι ὅτι ἐστὶ ἐπιστολὴ Χριστοῦ
 ἀφ' ἡμῶν, ἐκγεγραμμένη
 ἔν μέλει, ἀλλὰ πνεύματι Θεοῦ ζώντος·
 ἢ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ
 καρδίας σαρκίναις. 4 Πεποίθησις δὲ
 διαύτιος ἔχουμεν ἀπὸ τοῦ Χριστοῦ πρὸς τὸ
 Θεόν. 5 ἢ χ' ὅτι ἱκανοὶ ἐσμεν ἀφ' ἑαυ-
 τῶν λόγια δαίμων, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ
 ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ. 6 ὅς καὶ ἱκα-
 νοὶ ἡμᾶς διακόνους καινῆς διαθήκης,

οὐ γράμματός, ἀλλὰ πνεύματός·
 τὸ δὲ γράμμα σκοτίζει, τὸ δὲ πνεῦ-
 μα ζωοποιεῖ. 7 Εἰ δὲ ἡ ἀφρονία

unto life: and who is sufficient
 for these things?

17 For we are not as many,
 who corrupt the word of God;
 but as of Sincerity, but as of
 God, in the sight of God speak
 we in Christ.

Chap. III.

Do we begin again to com-
 mend our selves? or need we,
 as some others, epistles of Com-
 mendation to you, or * epistles
 of Commendation from you?

2 Ye are our epistle written
 in our hearts, known and read
 of all men:

3 Forasmuch as ye are mani-
 festly declar'd to be the epistle
 of Christ, minister'd by us,
 written not with ink, but with
 the Spirit of the living God;
 not in tables of Stone, but in
 the fleshly tables of the heart.

4 And such trust have we
 thro' Christ toward God:

5 Not that we are sufficient
 of our selves, to think any
 thing as of our selves; but our
 Sufficiency is of God:

6 Who also has made us able
 Ministers of the New Testa-
 ment; not of the Letter, but of
 the Spirit: for the Letter kills,
 but the Spirit gives life.

7 But if the ministrations of

ANNOTATIONS.

V. 1. † So Clerm. MSS. and some others; as also Vulg. Syr. and Arab. Versions.
 (bb) St Paul seems here, and in the like passages of this Epistle, to have an
 eye to his Opposers among them.

PARAPHRASE.

hereafter. And who of himself is sufficient for these great and weighty things? and yet, as I said, our Service in the Gospel is well pleasing unto God. 17 For we are not as (bb) Many are, who corrupt the Word of God, like Hucksters thereof preaching it only for Worldly Gain, and so not scrupling to mix and adulterate it with false Doctrins that will make it suit better to the Vicious Inclinations of others; but as Men of Sincerity, but as Persons inspir'd and commission'd of God, and as in the sight or presence of God speak we in Christ, i. e. do we preach the Gospel.

Chap. III. But what do we (by what we said Chap. 2. v. 17.) begin again in this Epistle, as in some places of our former, to commend our selves? or need we, as some others who oppose us, Epistles of Commendation to you, or Epistles of Commendation from you? 2 Ye are our Commendatory Epistle, written as it were in our hearts, (we there having always a Tender Concern for you, and) known and read of All men: 3 forasmuch as ye are manifestly declar'd to be the Commendatory Epistle of Christ on our behalf, minister'd by us, i. e. whereof we were (i. e. I am) as it were the Amanuensis, your Conversion being the Effect of our Ministry, written not with Ink, but with the Spirit of the living God, whereof ye became partakers upon your Conversion by my Preaching; not in Tables of Stone, as was the Law, but in the fleshly Tables of the Heart. 4 And whereas we say thus much, yet mistake us not as Commending or Boasting of Our selves absolutely, for such Trust have we, not in our selves, but thro' Christ toward God: 5 Not that we are sufficient of our selves to think, i. e. to reckon upon, or by our own Natural Reasonings to discover any thing, or to bring Men to the Faith, as of our selves: but our Sufficiency in these matters is from God: 6 Who also has made us Able Ministers of the New Testament.

Now to be thus made Ministers of the N. T. is the same in effect as to be made Ministers of the Law understood in its True Sense, namely Ministers not of the Letter or literal and outer Sense of the Law, but of the Spirit or Spiritual meaning of the Law: for the Letter kills, i. e. the Law understood only in its Literal Sense, or as a Civil Instrument for the better Administration of the Jewish Government, do's tend only to Condemn to Death Malefactors or Transgressors thereof; it vouchsafes no Grace, either of Remission for Sins past, or of Spiritual Strength to enable Men for the future to withstand Sin; but the Spirit gives life, i. e. the Gospel which is no other than a plain Revelation of the Spiritual Sense of the Law, is accompanied not only with Promise of Pardon for Sins past upon Repentance, but also with the Assistance of God's Spirit, enabling such as receive it for the future to withstand Sin, and to live Virtuously and Piously, and so is the means of attaining Spiritual Life here, and Eternal Life hereafter. 7 But if the Law, which is no other than the Ministration of Death for the reason aforesaid, and was

XI.

He observes, that the Effect his Preaching had among them, was Proof and Commendation enough of his Sincerity & Integrity.

XII.

He observes the Excellency of the Gospel above the Law; and thence intimates to them another Proof or Argument of his Sincerity and Integrity, forasmuch as by the Hope of the Eternal Blessings of the Gospel, He is set above all Mean Considerations.

TEXT.

TRANSLATION.

τῷ ἰσχυρῶτι ἐν ῥαύμασιν, ἐν τετυπω-
 μένῃ ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε
 μὴ διώσασθαι ἀπεινῶσαι τὴν ὕψος Ἰσραὴλ
 εἰς τὸ πρόσωπον † Μωυσέως, ἀλλ' ἐν
 δόξαν τῷ προσώπῳ αὐτοῦ † κατα-
 γυμνῶν. 8 ὥς ὅτι μᾶλλον ἢ
 ἀφαικονία τῷ πνεύματι ἔσται ἐν δόξῃ;
 9 Εἰ γὰρ ἡ ἀφαικονία τῆς κατακρι-
 σέως δόξα, πολλῶ μᾶλλον περισσεί
 ἡ ἀφαικονία τῆς δικαιοσύνης ἐν δόξῃ.
 10 Καὶ γὰρ ὅθεν δεδόξασται τὸ δεδο-
 ξασμένον, ἐν τούτῳ τῷ μέρει, ἔνεκεν
 τῷ ὑπερβαλλούσῃ δόξῃ. 11 Εἰ γὰρ
 τὸ χαλαργόμενον, ἀφ' αὐτῆς δόξης. πολλῶ
 μᾶλλον τὸ μένον, ἐν δόξῃ. 12 Εχον-
 τες οὖν βιαστέω ἐλπίδα, πολλῇ παρ-
 ῖσιον ῥεώμεθα.

13 Καὶ ὡς καὶ ὁ Μωυσὴς ἐτίθει
 κάλυμμα ὅτι τὸ πρόσωπον αὐτοῦ, ὡς
 τὸ μὴ ἀπεινῶσαι τὴν ὕψος Ἰσραὴλ εἰς τὸ
 τέλος ὡς καταργούμενον. 14 Ἀλλ' ἐπω-
 ρέθη τὸ νοήματα αὐτοῦ. ἄχρι γὰρ τῆς σήμερον
 τῆς ἡμέρας τὸ αὐτὸ κάλυμμα ὅτι τῇ ἀνα-
 γνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνα-
 χαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται.

death written and engraven in
 stones, was glorious, so that
 the Children of Israel could
 not stedfastly behold the face
 of Moses, for the glory of his
 countenance, which glory was
 to be done away;

8 How shall not the mini-
 stration of the Spirit be rather
 glorious?

9 For if the ministration of
 Condemnation be glory, much
 more do's the ministration of
 Righteousness exceed in glory.

10 For even that which was
 made glorious, had no glory in
 this respect, by reason of the
 glory that excels.

11 For if that which is done
 away, was glorious; much
 more that which remains, is
 glorious.

12 Seeing then that we have
 such hope, we use great Plain-
 ness of Speech:

13 And not as Moses put a
 vail over his Face, * denoting
 that the Children of Israel did
 not stedfastly look to the End
 of that which is abolish'd.

14 But their Minds were
 blinded: for until this day re-
 mains the same vail untaken
 away, in the reading of the
 Old Testament; which vail is
 done away in Christ.

15 Ἀλλ'

ANNOTATIONS.

V. 7. † So it is writ in most Copies, and not Μωσῆς; and so v. 13. Μωσῆς,
 not Μωσῆς.

V. 14. † Alex. Clerm. and several other MSS. read expressly ἡμῶν.

(1) See Exod. 34. 29, 30.

(4) It seems very Remarkable, that the Apostle here says, that the Vail was,
 not upon the Mind or Understanding of the Israelites or Jews, but upon their

Hearts;

P A R A P H R A S E.

written and engraven *only* in Stones, was glorious, so that the Children of Israel could not (*i*) stedfastly behold the face of Moses *who deliver'd it to them from God*, for the Glory of his Countenance, which Glory was to be done away; 8 how shall not *the Gospel, which is the Ministration of the Spirit for the reason aforementioned*, be rather glorious? 9 For if the Ministration of Condemnation, *i.e. the Law* be Glory, *i.e. thus glorious*, much more do's the Ministration of Righteousness, *i.e. the Gospel whereby we become Righteous before God, according to the Nature of things*, exceed in Glory. 10 For even That *ministration of Condemnation, viz. the Law* which was made Glorious *at the first delivery of it*, may be said to have had no Glory in this respect, *namely by reason of or in comparison with the Glory of the Gospel that excells, and so eclipseth it*. 11 For if that *Law* which is temporary and to be done away, was deliver'd in so glorious a manner; much more that Gospel which remains without being ever to be done away as long as Time it self lasteth, is to be esteem'd (according to the different Natures of the said things thus compar'd) Glorious. 12 Seeing then that we are the Ministers of the Gospel, a Ministration of the Spirit (v. 8) and so of Righteousness (v. 9.) and consequently of perpetual Duration (v. 11.) and therefore upon all these accounts of Transcendent Glory: Seeing, I say, that we are the Ministers of the Gospel, and consequently have such Hope, viz. of Eternal Bliss and Glory, as sets us above all mean Considerations and Compliances, we use great Plainness, *i.e. both Freedom and Clearness of speech in things relating to our Ministry, such Plainness of speech being a good Proof of our Sincerity and Integrity, which can't be maintain'd without the other*.

13 And having thus Occasion to take notice of our Plainness, *i.e. Clearness (as well as Freedom) of Speech*, I am thereby led to observe, that we do Not put a Vail over our Faces, *i.e. deliver not the Truths of God and Religion in an Obscure manner*, as Moses put a Vail over his Face to hide the shining of it, thereby denoting that the Children of Israel did not stedfastly look to Christ who is the End of that which is abolish'd, viz. the Law. 14 But the Reason hereof is, because their Minds were and still are blinded: for untill this day remains the same Vail untaken away (k) from their Hearts and Understandings, in the Reading of the Old Testament, which Vail is done away in Christ, *i.e. Christ now he is come, so exactly answers all the Types and Predictions of O. T.* that to any Unprejudiced Person he plainly appears to be the Person design'd,

XIII.

The Apostle observes, that the Knowledge of God is more Clearly set forth in the Gospel, than in the Law; and intimates, that this is Another Argument of his Sincerity and Integrity on the one hand; and withall on the other hand it is an Argument, that they who receive not the Truth of the Gospel, are Guilty of greater Blindness, than the Israelites, who understood not the End of the Law.

A N N O T A T I O N S

Hearts; denoting thereby, that the Cause of their not seeing to the End of the Law, or receiving the Gospel, was not thro' Ignorance, or want of Information or at least Helps and Means to inform themselves aright, but thro' Obstinacy and Willfulness. Hence *not in an amiable* &c. (v. 13.) denotes, not that they could not, but that they would not or should not look to the end of the Law.

TEXT.

TRANSLATION.

15 ΑΛΛ' ἕως σήμερον, ἡνίκα ἀναγι-
νώσκειται Μωυσῆς, κάλυμμα ὅτι ἡ
καρδία αὐτῆς κέεται. 16 Ἡνίκα
δ' αὖ ὁπιστρέψῃ πρὸς Κύριον, ἀ-
αιρεῖται τὸ κάλυμμα. 17 Ὁ δὲ
Κύριος τὸ πνεῦμά ἐστιν· ὃ δὲ τὸ πνεῦ-
μα, † Κυεῖς ἐλθεῖν. 18 Ἡμεῖς
δὲ πάντες ἀνακεκαλυμμένοι πρὸς
τὴν δόξαν Κυεῖς καποπλεζό-
μενοι, τὸ αὐτὴν εἰκόνα μεταμορφό-
μεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ
Κυρίου πνεύματος. Κεφ. δ'. Διὰ τῶ-
το ἔχοντες ἡ διακονίαν ταύτην, καθὼς
ἡλεήθημεν, ὅτι ἐκκαθῶμεν· 2 ἀλλ'
ἀπειπάμεθα τὰ κρυπτά τῆς αἰσχύνης,
μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ
δολῶντες τὸ λόγον τοῦ Θεοῦ, ἀλλὰ τῇ

15 But unto this day, when
Moses is read, the vail is upon
their heart.

16 Nevertheless, when it
shall turn to the Lord, the vail
shall be taken away.

17 Now the Lord is That
Spirit; and where * That Spi-
rit is, *there* is the Liberty of
the Lord.

18 And we All with * face
unvail'd beholding as in a glass
the Glory of the Lord, are
chang'd into the same Image
from Glory to Glory, even as
by the Lord the Spirit.

Chap. IV.

Therefore seeing we have
this ministry, as we have re-
ceiv'd mercy, we faint not:

2 But have renounc'd the
hidden things of dishonesty,
not walking in craftiness, nor
handling the word of God de-
ceitfully; but by manifestation

φανερῶς

PARAPHRASE.

sign'd, and all the Obscurity of those Passages, which before were not understood, is taken away and ceases. 15 But notwithstanding unto this day, when Moses is read, the Vail is upon their (*k*) Heart, *i. e.* they will not thro' Prejudice and Obstinacy see the Spiritual and Evangelical Truths contain'd in them. 16 Nevertheless, as when Moses turn'd (or went in) unto the Lord, the Vail was then taken away (Exod. 34. 34.) from off his Face, so when it, *i. e.* their Heart (*v. 15.*) laying aside all Prejudice and Obstinacy, shall turn to the Lord, *i. e.* Christ, the Vail shall be taken away from off it, *i. e.* they shall perceive the Law all along to lead and bring them to Christ, both by its Types and Predictions. 17 Now this will be so, because the Lord is That (*l*) Spirit (mention'd *v. 6.*) of the Law, *i. e.* Christ is the Spiritual Meaning or End of the Law; and where that Spirit is, there is the Liberty which is vouchsafed unto Us of the Lord, *viz.* Christ, *i. e.* wherever the Spiritual Meaning of the Law is rightly understood, and consequently the Gospel is embrac'd, such thereby understand, not only that they are now Freed from the Yoke

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of the Ritual Law, but also that there be so Great Rewards laid up for those that obey the Gospel, and in a special manner for such as Faithfully preach the Gospel to Others, that hereby as other Common Christians, so especially the True Ministers of the Gospel, are set above all Worldly Considerations, and fear not to teach the Plain Truth of the Gospel, or to use (as is said v. 12.) great Plainness of Speech in Defence of the Gospel. 18 And, whereas under the Law Moses only went in unto the Lord, and beheld his Glory with his face Unvail'd, now under the Gospel We All that embrace it truly, with face unvail'd beholding as in a glass, i. e. clearly tho' not perfectly the Glory of the Lord, are chang'd into the same Image with the Lord, even from Glory to Glory, even as or namely by the Lord the Spirit, i. e. We are chang'd into the Image of Christ Here, by imitating his Holiness, and we shall therefore be chang'd Hereafter into his Image, by having our Vile Bodies chang'd into Glorious Bodies like unto His, and by being made Coheirs with Him of Eternal Happiness; and so we shall be chang'd from Glory to Glory, namely from the Glory of Holiness here to a greater and perfect Degree, not only of Holiness, but also of Happiness hereafter; and Both these Changes are wrought in Us by the Lord Christ, who is (as is intimated afore v. 6. and again said more plainly v. 17.) the Person denoted and intended to be set forth by the Law, when understood not according to the Letter, but the Spirit, i. e. Spiritual Meaning of it. Chap. IV. Therefore seeing we have this so glorious a Ministry, as we have receiv'd Mercy from God in calling Us thereto, we faint or flag not, i. e. are not afraid to speak plainly, freely, and openly what concerns the Truth of the Gospel: 2 forasmuch as We are not wrought upon by those base Considerations which work upon Others, but have renounc'd the hidden things of Dishonesty, i. e. all such Dishonest Designs as will not bear the Light, not walking in Craftiness, nor handling the Word of God deceitfully, i. e. mixing it with false Doctrins to please men; but by a free

A N N O T A T I O N S.

V. 17. † See the following note (1).

(1) These two Verses, viz. 17, 18. of this Chap. 3. have much perplex'd Commentators; and One great, if not the Chief, Reason seems to be from their not observing the Difference of the Common Reading from that of the two most Ancient MSS. viz. Alex. and Clerm. as also of the Copy made use of by the Syriack Interpreter; for in All these *ἐν* is not read. And therefore since the present Punctuation is of no great Authority, and seems to have been occasion'd by *ἐν* coming in between *κρείν* and *ἰσχυρίαν* it follows that *ἐν* being rather to be omitted upon the foremention'd Authority, the Comma may very well be plac'd after *τὸ πνεῦμα*, and so make *κρείν* refer to *ἰσχυρίαν* by which means That which was wont to perplex Commentators will be taken away, and All will be made easy and agreeable to the Scope of the Apostle; *τὸ πνεῦμα* here in the latter part of v. 17. being not to be refer'd to *κρείν*, and so understood of the Holy Spirit, but to *τὸ πνεῦμα* in the Clause immediately foregoing in the same verse, as also in v. 6.

(m) St Paul

φαιερώσθαι τὴν ἀληθείαν συγιστύντες ἑαυ-
 τὰς πρὸς πάντας συνείδησιν ἀνθρώπων,
 ἐνώπιον τοῦ Θεοῦ. 3 Εἰ δὲ καὶ ἐστὶ κε-
 καλυμμένον τὸ εὐαγγέλιον ἡμῶν, ὡς
 τοῖς ἀπολλυμένοις ὅτι κεκαλυμμένον·
 4 ὡς οἷς ὁ Θεὸς τοῦ αἰῶνος τὰς ἐτύ-
 φλωσε τὰ ἰσχύματα τοῦ ἀπίστου, εἰς
 τὸ μὴ αὐγάζειν αὐτοῖς τὸ φῶς τοῦ
 εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν
 εἰκὼν τοῦ Θεοῦ. 5 Οὐ γὰρ ἑαυτὰς
 κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύ-
 ριον ἑαυτὰς δι, δούλους ὑμῶν ἡμῶν
 Ἰησοῦ. 6 Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ
 σκοτίας φῶς λάμψαι, ὅς ἐλάμψεν ἐν
 ταῖς καρδίαις ἡμῶν, ὥστε φῶς τοῦ
 τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώ-
 πῳ Ἰησοῦ Χριστοῦ.

7 Ἐχομεν δὲ τὴν θησαυρὸν τούτον ἐν
 ὀσσεύματι σκεύειν, ἵνα ἡ ὑπερβολὴ
 τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν·
 8 ἐν παντί θλιβόμενοι, ἀλλ' ἐν πνέ-
 χεσιν· ἀπορρέμενοι, ἀλλ' ἐν ἐλ-
 πιδί· διωκόμενοι, ἀλλ' ἐν
 ἀκαταλαβρομένοι· καταβαλλόμενοι,
 ἀλλ' ἐν ἀνταρξί· πάντοτε ὡς
 νεκροῖς ὡς Κυρίου Ἰησοῦ ἐν τῷ σώματι
 περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰη-
 σοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

of the truth, commending our
 selves to every man's Consci-
 ence in the sight of God.

3 But if our Gospel be hid,
 it is hid to them that are
 lost:

4 In whom the God of this
 World has blinded the Minds
 of them that believe not, so
 that the light of the Glorious
 Gospel of Christ, who is the
 Image of God, do's not shine
 unto them.

5 For we preach not our
 selves, but Christ Jesus the
 Lord; and our selves your
 servants for Jesus sake.

6 For God, who command-
 ed the light to shine out of
 darkness, has shin'd in our
 hearts, to give the Light of
 the Knowledge of the glory
 of God in the face of Jesus
 Christ.

7 But we have this treasure
 in earthen vessels, that the ex-
 cellency of the power may be
 of God, and not of Us.

8 We are troubled on eve-
 ry side, yet not *brought to
 extremities; we are perplex'd,
 but not in despair;

9 Persecuted, but not for-
 saken; cast down, but not de-
 stroy'd;

10 Always bearing about in
 the body the dying of the Lord
 Jesus, that the life also of Jesus
 might be made manifest in our
 body.

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free and plain Manifestation of the Truth commending our selves, as to the Sincerity of our Dealing and Doctrin, to every Man's Conscience, as acting All I do in the sight of God. 3 But if after all this Our Gospel be vail'd or hid, i. e. not understood, it is hid only to them that are lost; 4 in Whom the God of the Men of this World, i. e. the Devil has blinded their Minds, namely the Minds of them that believe not, so that the Light of the Glorious Gospel of Christ, who is the Image of God (as in other respects so in this, that the Brightness or Clear Knowledge of his Father's Glory shines forth or is made known by him,) do's not shine unto them, i. e. they understand not and so receive not the Gospel, tho' it be so plainly and clearly preach'd unto them; and consequently such are guilty of Groffer Blindness, than the Israelites were in not seeing to the End or Spiritual Meaning of the Law. 5 For we preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus sake. 6 For God, who at first commanded the Light to shine out of Darkness, has shin'd in Our hearts, i. e. in the heart of Me Paul, who was before my Conversion in Darkness, so as not to discern the End of the Law, to give, i. e. that We might communicate to others the Light of the Knowledge of the Glory of God shining as it were in (m) the Open or Unvail'd face of Jesus Christ, more clearly than in that of Moses, who vail'd his Face to hide the Light or Shining thereof, i. e. the Knowledge of the Glory of God is reveal'd most clearly by the Gospel, whereas it was only obscurely reveal'd by the Law.

7 But We have this Treasure in Earthen Vessels, i. e. We to whom this Treasure of the Knowledge of the Glory of God, viz. the Gospel of Christ, is committed to be propagated in the World, are but Frail Men, that the Excellency of the Power that accompanies it may appear the better to be of God, and not of Us. 8 We are troubled on every side, yet by Virtue of the said Power not brought to Extremities; We are perplex'd, but not in Despair; 9 Persecuted, but not forsaken; cast down, but not destroy'd. 10 Always bearing about in the Body the Dying, i. e. a Representation of the Sufferings of the Lord Jesus, that the Life also of Jesus risen from the Dead might be made manifest by the Efficacy that accompanies our Preaching in our frail Body. 11 For We, receive for the same.

XIV.

St Paul here gives another Proof of his Sincerity in preaching the Gospel, viz. the Sufferings and Dangers of Death he daily incurs thereby; which he is encourag'd to undergo, by the Hope and Assurance of the Reward of Eternal Glory he shall receive for the same.

A N N O T A T I O N S.

(m) St Paul seems to intimate, that by the Vail covering Moses's Face were denoted two things, viz. that the Knowledge of God was not so clearly made known by the Law, as it was to be by the Gospel; and that the Israelites or Jews would not make use of such Helps as they might, to attain to a True Understanding of the End of the Law. From what is said here in reference to the Law and Gospel, and in some other parts of this Epistle, it is with great reason suppos'd, that at least some principal Person among the False Apostles or Teachers, that disturb'd the Church of Corinth, was a Convert Jew, who was zealous for the Law.

TEXT.

TRANSLATION.

11 Αὐτὸ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον ὡς ἀποδιδόμεθα διὰ Ἰησοῦ, ἵνα καὶ ἡ ζωὴ τῆς Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γραμμένον· Ἐπίστευσας, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14 Εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερᾷ, καὶ ὡς ἀποστήσῃ σὺν ὑμῖν. 15 Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ, διὰ τὴν πλεονίαν τὴν εὐχαρίστησαν, περιστέλλῃ εἰς τὸ δοῦν τῆς Θεοῦ. 16 Διὸ ὅτι ἐκκαυχώμεν ἑαυτοὺς ἐν ὅτι ἡμεῖς ἄνθρωποι διὰ τὴν ἐξουσίαν τοῦ Θεοῦ, ἀλλ' ὅτι ὅτι ἐσώθημεν ἀναχαίνουται ἡμέρα καὶ ἡμέρα. 17 Τὸ γὰρ παρρησία ἐλαφρὴν τῆς θλίψεως ἡμῶν, κατὰ ὑπερβολὴν εἰς ὑπερβολὴν, αἰῶνιον βάρος δόξης κατεργάζεται ἡμῖν. 18 μὴ σκοπόντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα. τὰ γὰρ βλεπόμενα, ὥς καιρὰ· τὰ δὲ μὴ βλεπόμενα, αἰῶνια.

Κεφ. ε'. Οἶδαμεν γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία ὥς σκηνὴ καταλυθῇ, οἰκοδομῶμεν ἐκ Θεοῦ ἔχομεν,

11 For we, while we live, are always deliver'd unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then Death* is wrought in us, but Life in you.

13 * Now we having the same Spirit of Faith, according as it is written, I believ'd, and therefore have I spoken: we also believe, and therefore speak :

14 Knowing that he who rais'd up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, thro' the thanksgiving of * the More, redound to the glory of God.

16 For which cause we faint not, but tho' our outward man perish, yet the inward man is renew'd day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory ;

18 While we look not at the things which are seen, but at the things which are not seen : for the things which are seen, are temporal ; but the things which are not seen, are eternal.

Chap. V.

For we know, that if our earthly house of this tabernacle were dissolv'd, we have a building of God, an house not made

οἰκία

T E X T.

T R A N S L A T I O N.

οὐρανῶν. 2 Καὶ γὰρ ἐν τούτῳ στενά-
ζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐ-

with hands, eternal in the hea-
vens.

2 For in this we groan earn-
estly, desiring to be cloath'd up-
ex.rod

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We, while we live, are always deliver'd, *i. e.* shall be always expos'd unto Death for Jesus sake, that the Life also of Jesus risen from the Dead might be made manifest by our Preaching and Suffering in our Mortal flesh. 12 So then Death, *i. e.* Sufferings and the Danger of Death is wrought or procur'd in Us by the preaching of the Gospel, but Life is thereby wrought or procur'd in You, *i. e.* you are thereby converted and so put into a state of Spiritual Life here, which if persisted in, will end in Life Eternal hereafter. 13 But altho' Suffering and Death thus accompany our Preaching, yet We having the same Spirit of Faith as David had, when he said, according as it is written psal. 116. 10. I believ'd, and therefore have I spoken; We also believe, and therefore speak: 14 Knowing that he, who rais'd up the Lord Jesus from Death, shall raise up Us also tho' actually put to Death for the Gospel by Jesus, and shall present Us with you unto the Enjoyment of his Heavenly Kingdom. 15 For All things which We suffer, are suffer'd by Us for your sakes; that the Abundant Grace of God might, thro' the Thanksgiving of the More, redound to the Glory of God, *i. e.* I am the more willing to Suffer, that thereby I may make the more Converts, that so the More partaking of the Mercy and Grace of God, of which there is an Inexhaustible store, the More may likewise give Thanks unto him, it being more for the Glory of God, that a Greater Number should give Thanks unto him. 16 For which cause we faint not; but tho' our Outward Man, *i. e.* Body perish, yet the Inward Man, *i. e.* our Soul is renew'd day by day with Vigour and Alacrity, to go on in the Preaching of the Gospel. 17 For our light Affliction here, which is but for a Moment in comparison with Eternity, worketh, *i. e.* procureth for Us a far more exceeding and eternal Weight of Glory: 18 Which Affliction we are encourag'd to underga, while we look not at the things which are seen, but at the things which are not seen; for the things, which are seen, are Temporal; but the things, which are not seen, are Eternal.

Chap. V. For we know, that if our Earthly house of this Tabernacle, *i. e.* if our Body, which is the Tabernacle or Tent wherein our Soul dwells here upon Earth as in its house, were dissolv'd, we have a Building, *i. e.* a Celestial Body provided us of God, wherein our Soul shall likewise dwell as in an house, and which shall not like houses made with hands come at last to decay, but shall remain Eternal in the Heavens. 2 For in this our Earthly house, *i. e.* Body we groan earnestly, desiring, without

XV.

St Paul observes to them his Desire to be with Christ, and that if it pleased God without Dying; how- ever, notwithstanding his Natural Desire to escape Death, he

TEXT

TRANSLATION.

εανού ἐπενδύσασθαι ὅτι ποθοῦντες.

3 Εἴπερ καὶ † ἐκδυσάμενοι, ὃ γυμνοὶ εὐρεθισόμεθα. 4 Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει † τούτῳ φερόμεν βαρυδύοιμοι † ἐφ' ᾧ ὃ ἡμελομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα χαταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 Ὁ δὲ χατράσάμεν ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, ὃ καὶ δὸς ἡμῖν τὸν ἀρράβωνα ἃ Πνεύματος. 6 Παρρούωντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημούμεν ὑπὸ τῷ Κυρίου. (7 Διὰ πίστεως γὰρ περιπατοῦμεν, ὃ ἀλλ' εἰδύς.) 8 Παρρούμεν δὲ, καὶ εὐδοκῶμεν μᾶλλον ἐκδημῆσαι ἐκ τῷ σώματι, καὶ ἐκδημῆσαι πρὸς τὸν Κύριον. 9 Διὸ ὃ φιλοτιμώμεθα, εἴτε ἐκδημῶντες εἴτε ἐκδημῶντες, εὐάρεστοι αὐτῷ εἶναι. 10 Τὸς ᾧ πάντες ἡμᾶς φανερωθῆναι δεῖ ἑμπαροῦν τῷ βήματι τῷ Χριστῷ, ἵνα κομισθῇ ἕκαστος τὰ ἀλλ' τῷ σώματι, πρὸς ᾧ ἑώραξεν, εἴτε ἀγαθὸν εἴτε κακόν. 11 Εἰδότες ὃ τὸν φόβον τῷ Κυρίῳ, ἀνθρώπους πείνομεν.

Θεῷ δὲ πεφανερῶμεθα, ἐλπίζω δὲ

on with our house which is from heaven.

3 Albeit being even uncloath'd we shall not be found naked.

4 For we, that are in this tabernacle, do groan being burden'd: not for that we would be uncloath'd, but cloath'd upon, that mortality might be swallow'd up of life.

5 Now he that has wrought us for the self same thing, is God, who has also given unto us the earnest of his Spirit.

6 Therefore we are always *undaunted, knowing that while we are at home in the body, we are *abroad from the Lord:

7 (For we walk by faith, not by sight.)

8 We are *undaunted, / say, and willing rather to be *abroad from the body, and to be *at home with the Lord.

9 Wherefore we labour, that whether at home or abroad, we may be accepted of him.

10 For we must all appear before the Judgment-seat of Christ; that every one may receive the things *done* in his body, according to that he *has* done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men. And we are made manifest unto God; and I trust

ANNOTATIONS.

V. 3. † So it is read in Clerm. MSS. and some others; as also Tertullian, Ambrose, &c. It seems to be the Truest Reading.

P A R A P H R A S E.

without being first uncloth'd; i. e. without putting off first this Body by Death, to be cloth'd as it were upon this Body, with our house which is from Heaven, i. e. our Celestial Body. 3 Albeit being even Uncloth'd, i. e. even tho' we put off this Body by Death, we shall not be found Naked, but shall be cloth'd with our House from Heaven or Celestial Body. But notwithstanding this will be our happy State, altho' we should undergo the Dissolution of this Body by Death, yet this is not what we Principally desire. 4 For altho' We, that are in this Tabernacle of our present Body, do groan being burden'd with the Inconveniencies and Afflictions that attend it; yet we so groan, not for that we would be uncloth'd, i. e. yet we are not willing or do not at least principally desire to put off this Body by Death, but that which is our Chief Desire is to be cloth'd upon, i. e. without dying to have this Body chang'd into a Celestial Body, that Mortality might be swallow'd up of Life, i. e. an End might be put to this Mortal State immediately, or without the passage of Death to an Immortal State. 5 Now he that has wrought us for the self same thing, i. e. he that fits and prepares us for this Immortal State, is God, who has also given unto us the Earnest of the Spirit, i. e. his Spirit as an Earnest of our Immortality. 6 Therefore we are always Undaunted, knowing that while we are as at Home in the Body, we are as it were Abroad from the Lord, where is our proper Home: (7 For we walk, i. e. regulate our Conduct, by Faith, i. e. the Hope and Expectation of the Invisible things of the World to come, not by Sight, i. e. not by the Enjoyment of the Visible things of this World:) 8 We are Undaunted, I say, in preaching the Gospel with all Plainness and Sincerity; and We are so, as being Willing rather to be Abroad from the Body, i. e. to quit the Body, and to be at our proper Home with the Lord. 9 Wherefore we labour or make this our only Aim, that whether staying in this Body as at Home or departing out of this Body as it were Abroad, We may be accepted of him. 10 For we must all appear before the Judgment-seat of Christ; that every one may receive the Reward of the things done in his Body, according to that he has done, whether it be Good or Bad. 11 Knowing therefore the Terror, i. e. this Terrible Judgment of the Lord, we persuade Men to become Christians, and that with all Sincerity in preaching the Truth of the Gospel.

And in reference to the Integrity wherewith we discharge our Duty in preaching the Gospel, therein we are made manifest unto God, i. e.

XVI.

St Paul tells them the True Reason, why he took occasion to speak so much in his Own Commendation.

A N N O T A T I O N S.

V. 4. † So Clerm. and other MSS. as also the Old Versions, Vulg. Syr. Arab. and Ethiop. &c. Ibid. † So Clerm. and several other MSS. as also Theodor. Oecumenius; the last of which observes by way of note, Εφ' ὃ, ἀπὸ τῆς

ἰνδύης; so that the Explication is slipt into the Text instead of the Original Reading.

(n) This

TEXT.

TRANSLATION.

καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. 12 Οὐ γὰρ πάλιν ἑαυτὸς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν δίδοντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ. 13 Εἴτε γὰρ ἤξεστημεν, Θεῷ· εἴτε σωφρονούμεν, ὑμῖν. 14 Ἡ δὲ ἀγάπη τοῦ Χριστοῦ συνεχίᾳ ἡμᾶς· κείνου χάριτι, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανον, ἅρα οἱ πάντες ἀπέθανον. 15 Καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. 16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν ὅθεννα οἶδαμεν κατὰ σὰρκα· εἰ δὲ καὶ ἐγνώχαμεν κατὰ σὰρκα Χριστόν, ἀλλὰ νῦν οὐκ ἐπὶ γινώσκομεν. 17 Ὡστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις. τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ πάντα.

18 Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ καὶ ἀλλάξαντος ἡμᾶς ἑαυτοῦ διὰ Ἰησοῦ Χρι-

also, are made manifest in your Consciences.

12 For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to *answer* them, who glory in appearance, and not in the heart.

13 For whether we be besides our selves, it is to God; or whether we be sober, it is for your cause.

14 For the love of Christ constrains us; because we thus judge, that if one dy'd for all, then were all dead:

15 And *that* he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, tho' we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new Creature. Old things are past away; behold, all things are become new.

18 * Now all things are of God, who has reconcil'd us to himself by Jesus Christ, and has

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ANNOTATIONS.

(n) This expression, κατὰ σὰρκα *after the flesh*, may be and is by some understood to refer to Circumcision, and other external Rites of the Law or Privileges of the Jews. And then the Meaning of this place will be, that how much soever St Paul might once value himself on account of Circumcision, and the National external Privileges of the Jews, and particularly that of them was Christ or the Messias to be born, yet now he did not value himself upon any such accounts. And in this sense the Words of St Paul may be well understood to be level'd against that False Apostle, which was a Jew by Descent, and still a Ju-

daizer,

PARAPHRASE.

the same is manifest unto God; and I trust also, are made manifest in your Consciences, *i. e.* you are convinc'd of our Integrity. 12 For I can't but frequently inculcate this, in saying whereof we commend not *i. e.* we do it not with a design only to commend our selves again here, as in other parts of this and in the former Epistle; but we do it to give you occasion not to be ashamed of Us, but to glory on our behalf; and that you may have somewhat to answer them, who oppose me and glory in appearance, and not really in the Heart, as having no solid ground of Glorifying. I say, that the Reason of my thus insisting on my Integrity is, that you may have somewhat to answer to my Opposers. 13 For whether we be besides our selves, (as our Opposers pretend, thereto attributing our Commending our selves,) it is to God, *i. e.* he only can truly know; or whether we be sober, and what I thus say of my self be really true, it is for your Cause or Advantage that I say it.

14 For the Love of Christ in dying for Us constrains us to do thus Undauntedly, whatever may tend to promote his Glory and the Good of others, even to the hazard of our Own Life: because we thus judge or reason with our selves; namely, that if One, *i. e.* Christ died for All, then were All dead, *i. e.* obnoxious to Eternal Death. 15 And that he died for All, that they who live, *i. e.* by his Death attain to a State of Eternal Life, should not henceforth live unto themselves, seeking only their own private Advantage, but unto him who died for them and rose again; namely by employing their Lives in promoting his Gospel and Kingdom. 16 Wherefore henceforth know we, *i. e.* regard we no man (n) after the flesh, *i. e.* in respect of any Worldly Advantages: yea, tho' we have known Christ after the flesh, *i. e.* tho' we formerly before our Conversion expected and desir'd the Coming of the Messiah, on account of the Temporal Grandeur and Glory we thought he would appear in, yet now henceforth know we him so no more, *i. e.* now we serve him out of no Temporal Ends, as knowing his Kingdom is not of this World. 17 Therefore if any man be in Christ, *i. e.* truly a Christian, he is a New Creature: Old things are pass'd away, *i. e.* his former Affections to the things of this World and his former Designs to promote his Worldly Interest are ceas'd; behold, All things are become New, *i. e.* he is become as a New or quite Different Man in all these respects, setting his Affections on things above, and pursuing his Spiritual Advantage.

18 Now All these things belonging to this New Creature, as this Change of Affections and Designs &c. are of God, who has reconcil'd us thus become New Creatures to himself by Jesus Christ, and

XVII.

St Paul gives another Reason of his Dis-interested Carriage, and Sincerity in his Ministry, viz. his Love to Christ, who having died for him, he concludes that in Gratitude he ought not to live to himself any more.

XVIII.

The Apostle further observes, that God having graciously made him a Minister of the Gospel, he minded only the Faithfull Discharge of his Duty.

ANNOTATIONS.

daizer, and so still valued and vaunted himself on account of those Particulars, which St Paul here renounces as of no Value with him now.

TEXT.

TRANSLATION.

εἶ, καὶ δόντος ἡμῖν τιτὸν ἀρχικόνιον
τῆς καταλλαγῆς. 19 ὥς ὅτι Θεὸς ἦν
ὁ Χριστὸς κόσμον καταλλάσσων ἑαυ-
τῷ, μὴ λογιζόμενος αὐταῖς τὰ ὀφθα-
λίματα αὐτῶν, καὶ θείματος ὁ ἡμῖν
τὸ λόγον τῆς καταλλαγῆς. 20 Ὑπὲρ
Χριστοῦ οὕτω παροξυνόμενοι, ὥς ὅτι Θεὸς
πρὸς ἀρχαὺς δι' ἡμῶν δεόμεθα ὑπὲρ
Χριστοῦ, καταλλάγητε τῷ Θεῷ. 21 Τὸν
ὃς μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν
ἁμαρτίας ἐποίησεν, ἵνα ἡμεῖς γνώ-
μεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

Κεφ. 5. Σμυεργῶντες δὲ ὡς πρὸς
καλῶμεν μὴ εἰς κενὸν τιτὸν χάριν
τοῦ Θεοῦ δεξασθαι ὑμᾶς. (2 Αἰετὶς
γὰρ. Καιρῷ δεκτῷ ἐπήκουσά σε, ὅτι
ὁ ἡμέρα σωτηρίας ἐξοήθησά σοι.
ἰδὲ νῦν καιρὸς εὐπεσθαι, ἰδὲ
νῦν ἡμέρα σωτηρίας.) 3 Μηδε-
μίαν ἐν μηδενὶ δίδόντες παροξυνώμενοι,
ἵνα μὴ μομφῇ ἡ ἀρχικονία ἡμῶν.
4 ἀλλὰ ἐν παντί σμυεργῶντες ἑαυ-
τοὺς ὥς Θεοῦ ἀρχικοί. ἐν ὑπο-
μονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάσ-
καις, ἐν φειχωρείαις, 5 ἐν πλη-
γαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
ἐν κόποις, ἐν ἀργυπνίαις, ἐν νητεῖαις.
6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μα-
κροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύ-
ματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτως,

given to us the ministry of Re-
conciliation;

19 To wit, that God was in
Christ, reconciling the World
unto himself, not imputing
their trespasses unto them; and
has committed unto us the
word of Reconciliation.

20 Now then we are Am-
bassadors for Christ, as tho'
God did beseech *you* by us; we
pray *you* in Christ's stead, be ye
reconcil'd unto God.

21 For he has made him to
be Sin for us, who knew no
fin; that we might be made the
Righteousness of God in him.

Chap. VI.

We then as workers toge-
ther *with him*, beseech *you* also,
that ye receive not the Grace
of God in vain:

(2 For he says, I have heard
thee in a time accepted, and in
the day of Salvation have I
succour'd thee: behold, now
is the accepted time, now is
the day of Salvation.)

3 Giving no offence in any
thing, that our Ministry be not
blam'd:

4 But in all things approv-
ing our selves as the Ministers
of God, in much patience, in
afflictions, in necessities, in di-
stresses,

5 In stripes, in imprison-
ments, in tumults, in labours,
in watchings, in fastings;

6 By pureness, by know-
ledge, by long-suffering, by
kindness, by the holy Ghost,
by love unfeign'd,

TEXT.

TRANSLATION.

7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
Θεοῦ διὰ τῆς ὀπλῶν τῆς δικαιο-
σύνης τῆς δεξιῶν καὶ ἀριτερῶν,

7 By the word of Truth, by
the armour of Righteousness
on the right hand and on the
left,

διὰ

PARAPHRASE.

has given to us also the Ministry of Reconciliation, *i. e.* Commission to preach the Gospel to others, the Sum whereof in short is this: 19 To wit, that God was in Christ reconciling the World unto himself, *i. e.* that God, on account of what Christ had done and suffer'd, was Ready to be reconcil'd to All Mankind, upon their Receiving and Obeying the Gospel of Christ, not imputing their Trespases how great soever, which they had been guilty of before their Conversion, unto them; and that in order to bring about this Reconciliation, God has committed unto Us the word of Reconciliation, *i. e.* the Preaching of the Gospel, by the observance whereof the Reconciliation is Actually to be effected. 20 Now then we are Ambassadors for Christ, as tho' God did beseech you by Us, we pray you in Christ's stead, be ye duly Obedient to the Precepts, and unfeignedly believe the Truth of the Gospel, that thereby as being the Terms of Reconciliation ye may be actually reconcil'd unto God. 21 For he has made him to be sin for Us, *i. e.* he has dealt for our sake with Christ as a Sinner, who knew no sin; that we might be made the Righteousness of God in him, *i. e.* that we for Christ's sake may be dealt with by God as perfectly Righteous, altho' we are not so.

Chap. VI. We then as Workers together with Him, beseech you also, that ye receive not the Grace of God, *i. e.* the Gospel and Assistance and Gifts of the Spirit attending it, in vain, *viz.* by your not walking according to the Gospel, and so missing of the end thereof, your Salvation. (2 For he says, *Isai.* 49. 8. I have heard thee in a time accepted, and in the day of Salvation have I succour'd thee. Behold, now is the accepted time, now is the day of Salvation :) 3 We, I say, as Workers together with him do thus beseech you, withall giving no just offence in any thing, that our Ministry be not blam'd: 4 but in all things approving our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses or Streights, 5 in Stripes, in Imprisonments, in Tumults or being toss'd up and down, in Labours, in Watchings, in Fastings: 6 by Pureness of Life, by Knowledge, by Long-suffering, by Kindness, by the Gifts of the Holy Ghost, by Love unfeign'd, 7 by preaching the Word of Truth, by the Power of God assisting my Ministry, by the armour of Righteousness on the right hand and on the left, *i. e.* by Righteousness, whereby I am as it were arm'd to do or suffer, or arm'd against Temptations arising either from Prospe-

XIX.

The Apostle proceeds to prove his Sincerity in the Ministry, by his Behaviour in the several Contingencies of Life.

TEXT.

TRANSLATION.

8 διὰ δόξης καὶ ἀπμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς. 9 ὡς ἀγνοούμενοι, καὶ ὅτι γνωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδεύόμενοι, καὶ μὴ θανάτουμενοι. 10 ὡς λυπόμενοι, αἰεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλὰς δὲ πλετίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνθη. 12 Οὐ στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχθοις ὑμῶν. 13 Τίω δὲ αὐτὴν ἀντιμισθίαν ὡς τέκνοις λόγῳ πλατύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἐπεσζυγῶτες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; 15 Τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαν; ἢ τίς μεῖς πιστῶ μετὰ ἀπίστου; 16 Τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετ' εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐσεσθῆτε· καθὼς εἶπεν ὁ Θεός· Οἱ οἰκίσσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτοῖς Θεός, καὶ αὐτοὶ ἔσονται μοι λαός. 17 Διὸ ἐξέλθτε ἐκ μέσου αὐτῶν, καὶ ἀφοεῖσθε, λέγει Κύριος· καὶ ἀκαθάρτη μὴ ἀπιδεῖ· καὶ ἐγὼ εἰσδέξομαι ὑμᾶς.

8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and behold we live; as chasten'd, and not kill'd;

10 As sorrowfull, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarg'd.

12 Ye are not straiten'd in us; but ye are straiten'd in your own bowels.

13 Now for a recompence in the same, I speak as unto my Children; be ye also enlarg'd.

14 Be ye not unequally yok'd together with unbelievers: for what fellowship has Righteousness with Unrighteousness? and what Communion has light with darkness?

15 And what concord has Christ with Belial? or what part has * a Believer with an Unbeliever?

16 And what agreement has the Temple of God with Idols? for ye are the Temple of the living God; as God has said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, says the Lord, and I will receive you,

TEXT.

TRANSLATION.

18 ὃς ἔσται ὑμῖν εἰς πατέρα, καὶ ὑμεῖς
ἔσεσθε μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει
ὁ Κύριος παντοκράτωρ. κεφ. ζ'. ταῦτα
οὗτοι ἔχουσιν ταῖς ἐπαγγελίαις, ἀγαπῶντες,
χαρισίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυ-
σμοῦ σαρκὸς καὶ πνεύματος, ὅπως ἁλῶ-
μεν ἀγιωσύνην ἐν φόβῳ Θεοῦ.

18 And will be a Father unto
you, and ye shall be my Sons
and Daughters, says the Lord
Almighty.

Chap. VII.

Having therefore these Pro-
mises, Beloved, let us cleanse
our selves from all filthiness of
the Flesh and Spirit, perfect-
ing holiness in the fear of God.

2 Χωρή-

PARAPHRASE.

Adversity: 8 by Honour and Dishonour, by evil Report and
good Report: as Deceivers, and yet True; 9 as *Obscure and Un-*
known, and yet well known and own'd by God and Good men; as *often*
in danger of Dying, and behold we Live; as Chasten'd, and not Kill'd;
10 as Sorrowfull, yet always Rejoycing; as poor in respect to the things
of this World, yet making many Spiritually Rich; as having Nothing,
and yet possessing All things.

11 O ye Corinthians, Our mouth is open unto you, *willing to praise*
and commend you; our heart or affection is enlarg'd, *i. e. is large or*
great towards you. 12 Ye are not straiten'd in us, *i. e. ye have a large*
Room in our affection, but ye are straiten'd in your own bowels or af-
fections to Us. 13 Now for a Recompence in the same, *i. e. of my af-*
fection to you, I speak as unto my Children, Be ye also enlarg'd in your
affections to Me as your Spiritual Father.

14 Be ye not unequally or unsuitably yok'd together with Unbe-
lievers, *by associating your selves with them in their Vices or Worship,*
or by joining your selves with them in Matrimony: for what fellowship
has Righteousness with Unrighteousness? and what communion has
Light with Darkness? 15 And what concord has Christ with Belial,
i. e. any false god of the Heathens? or what part has a Believer with
an Unbeliever? 16 And what agreement has the Temple of God with
Idols? *You therefore must have none with them*: for ye are the Temple
of the living God, as God has said: I will dwell in them and walk in
or among them; and I will be their God, and they shall be my People.
17 Wherefore come out from among them, and be ye separate, says the
Lord, and touch not the Unclean thing, and I will receive you.
18 And will be a Father unto you, and ye shall be my Sons and Daughters,
says the Lord Almighty. Chap. VII. Having therefore these Promises,
Beloved, let us cleanse our selves from All Filthiness of Flesh and Spi-
rit, perfecting, *i. e. still making progress in* Holiness, in the Fear of God.

S 2

2 Receive

XX.

St Paul assures
them of his Great
Affection to them,
which is a fur-
ther Argument of
his Sincerity to-
wards them.

XXI.

He exhorts them
not to associate
with Unbelievers.

TEXT.

TRANSLATION.

2 Χωρήσατε ἡμᾶς· ὅσδενα ἠδικήσαμεν, ὅσδενα ἐφθείραμεν, ὅσδενα ἐπλεονεκλήσαμεν. 3 Οὐ πρὸς καλὰ κρισιν λέγω· παρείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἔτε εἰς τὸ στυγνὰ ἀποθανεῖν καὶ συζῆν. 4 Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχσις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ πρᾶκλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ὑπὲρ πάσης τῇ θλίψει ἡμῶν. 5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, ὅσδεμίαν ἔχνηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' εἰς παντὶ θλιβόμενοι· ἔσωθεν μάχαι, ἔσωθεν φόβοι. 6 Ἀλλ' ὁ πρῶτα καλῶν τῆς ταπεινότητος, παρεκάλεισεν ἡμᾶς ὁ Θεὸς, ἐν τῇ παρρησίᾳ Τίτου. 7 Οὐ μόνον δὲ ἐν τῇ παρρησίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ πρᾶκλήσει ἢ παρεκλήσει ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ὑποπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζήλον ὑπὲρ ἡμῶν· ὥστε με μᾶλλον χαρῆναι. 8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ὑποπόθη, ἢ μετὰμέλομαι, εἰ ἢ μελεμέλομαι. Βλέπω γὰρ ὅτι ἡ ὑποπόθη ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. 9 Νῦν χαίρω, ἔχω ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἔξ ἡμῶν.

2 Receive us: we have wrong'd no man, we have corrupted no man, we have defrauded no man.

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to dy and to live with you.

4 Great is my * Freedom of speech toward you, great is my glorying of you: I am fill'd with comfort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

6 * But God that comforts those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest Desire, your Mourning, your fervent Affection toward me; so that I rejoiced the more.

8 For tho' I made you sorry by an Epistle, I do not repent, tho' I did repent: for I perceive that the same Epistle made you sorry, * but for a season.

9 Now I rejoyce, not that ye were made sorry, but that ye * were made sorry to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

T E X T.

T R A N S L A T I O N.

10 Η γὰρ χαλὰ Θεὸν λύπη μετάνοια εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τῷ κόσμῳ λύπη θάνατον κατεργάζεται. 11 Ἰδὺ δ' αὐτὸ τῷτὸ καλὰ Θεὸν λυπηθῆναι ὑμῶς, πόσῃν κατεργάσατο ὑμῖν πνεύματι,

10 For godly sorrow worketh repentance to Salvation not to be repented of; but the sorrow of the World worketh death.

11 For behold this self-same thing, that ye * were made sorry after a godly manner, what carefulness it wrought in you,

ἀλλὰ

P A R A P H R A S E.

XXII.

2. Receive Us into your Affections, as you have a large share in Ours: for upon due consideration it will be found, that we have wrong'd no man, we have corrupted no man, we have defrauded no man. 3 I speak not this out of ill will to condemn you, but to justify myself: for as for you I have said before, that ye are in our hearts or affections so much, as that I could be willing to dy and to live with you. 4 And out of this affection to you it comes to pass, that Great is my Freedom of Speech toward you; which that it proceeds not out of Ill will to you, appears from that Great is my Glorifying of you; and that on your account I am fill'd with Comfort, I am exceeding joyfull in all our Tribulation. 5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were Fightings, i. e. from without I met with Strife and Opposition in preaching the Gospel; within were Fears, lest you should be seduc'd from the Simplicity of the Gospel by the false Apostles or Seducers that are among you. 6 But God, that comforts those that are cast down, comforted us by the Coming of Titus; 7 and not by his Coming only, but by the Consolation wherewith he was comforted in You, and so comforted Us also, when he told us your earnest desire to conform your selves to my Orders, your Mourning or Trouble for any neglects you have been guilty of toward me; your fervent Affection toward me; so that I rejoyced the more for my past fears. 8 For tho' I made you sorry by an Epistle, i. e. my former Epistle, I do not now repent thereof, tho' I did once repent of it: for I perceive that the same Epistle made you sorry, but for a season or short time. 9 Now I rejoyce, not that ye were made sorry for that short time, but that ye were made sorry to Repentance: for ye were made sorry after a Godly manner, i. e. after such a manner as was acceptable to God, that ye might receive Damage by us in nothing. 10 For Godly sorrow worketh Repentance to Salvation not to be repented of; but the sorrow that arises from the Concerns of the World worketh Death. 11 For behold this self-same thing, that ye were made sorry after a Godly manner, what Carefulness it wrought in you to conform

St Paul observes, that All he had done & said, was out of True Love to them; & consequently that he greatly rejoyced to hear by Titus of their Good Disposition toward him, and Conformity to his Orders.

your

TEXT.

TRANSLATION.

ἀλλὰ ὑπολογίαις, ἀλλὰ ἀγανάκτη-
σιν, ἀλλὰ φόβον, ἀλλὰ ὀπιπόθησιν,
ἀλλὰ ζῆλον, ἀλλ' ὀκδίκησιν; παντὶ
σωεσθήσατε ἑαυτοὺς ἀγνοῦντες εἶναι ἐν τῷ
πράγματι. 12 Ἀρα εἰ καὶ ἔγραψα
ὑμῖν, ὅτι ἔνεκεν τῷ ἀδικήσαντι, ὅτι
ἔνεκεν τῷ ἀδικηθέντι. ἀλλ' ἔνεκεν
φανερωθῆναι τὴν σπουδὴν ἡμῶν τὴν
ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον
τῷ Θεῷ.

13 Διὰ τούτο πρᾶξεκλήμηδα ὅτι
τῇ πρᾶκλήσει ὑμῶν. ὀριστοτέρως μάλ-
λον ἐχάρημεν ὅτι τῇ χαρᾷ Τίτου,
ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ὑπὸ
πάντοι ὑμῶν. 14 ὅτι εἶπεν αὐτῷ ὑπὲρ
ὑμῶν κελεύχημα, ὅτι κατηχούτω·
ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλή-
σαμεν ὑμῖν, οὕτω καὶ ἡ κεύχησις
ἡμῶν ἡ ὅτι Τίτου, ἀλήθεια ἐγενήθη.

15 Καὶ τὰ πλάγχθη αὐτοῦ εἰσο-
στέρας εἰς ὑμᾶς ὅτι, ἀναμνη-
σκούμεν τὴν πάντων ὑμῶν ὑπακοὴν
ὡς μετὰ φόβου καὶ τρόμου ἐδίδαξε
αὐτόν. 16 Χαίρω ὅτι ἐν παντὶ θαρ-
ρᾷ ἐν ὑμῖν.

Κεφ. η'. Γνωρίζομεν δὲ ὑμῖν, ἀδελ-
φοί, ὅτι χάριν τῷ Θεῷ ἡ δεδομένη
ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·
2 ὅτι ἐν πολλῇ δοκιμῇ γλίψεως ἡ
πειρασία ἡ χάρις αὐτῆς, ἡ ἡ

yea what clearing of your
selves, yea what indignation,
yea what fear, yea what vehe-
ment desire, yea what zeal, yea
what revenge? in all things
you have approv'd your selves
to be clear in this matter.

12 Wherefore tho' I wrote
unto you, I did it not for his
cause that had done the wrong,
nor for his cause that suffer'd
the wrong; but that our Care
for you in the sight of God
might appear unto you.

13 Therefore we were com-
forted in your Comfort; yea
and exceedingly the more joy'd
we for the Joy of Titus, be-
cause his Spirit was refresh'd
by you all.

14 For if I have boasted any
thing to him of you, I am not
asham'd; but as we speak all
things to you in truth, even so
our boasting which I made be-
fore Titus is found a truth.

15 And his * Affection is
more abundant toward you,
whilst he remembers the obe-
dience of you all, how with
fear and trembling you receiv'd
him.

16 I rejoyce therefore that
I have confidence in you in
all things.

Chap. VIII.

Moreover, Brethren, we
make known unto you the
Godly Charity given by the
Churches of Macedonia:

2 How that in a great trial
of affliction, the abundance of
their Joy, and their deep Po-

TEXT.

TRANSLATION.

βάρους πτωχία αὐτῶν ἐπείσθουσιν
εἰς τὸν πλοῦτον ἢ ἀπλότητον αὐ-
τῶν. 3 Ὅτι καὶ δύναμιν, (μαρ-
τυροῦν) καὶ ὑπὲρ δύναμιν αὐθαίρετοι.

verty, abounded unto the riches
of their Liberality.

3 For to their power, (I
bear witness) yea and beyond
their power, they were willing
of themselves:

4 μὲν

PARAPHRASE.

your selves to my Orders, yea what Clearing your selves from the guilt
of the Miscarriages among you; yea what Indignation against those that
had been the Causes of them, yea what Fear to offend me, yea what Ve-
hement desire to satisfy me, yea what Zeal for me, yea what Revenge
against your selves for having been misled? In all things ye have approv'd
your selves to be Clear from the Guilt of having been the Causes of the
Miscarriage in this matter of the Incestuous Person. 12 Wherefore
tho' I wrote unto you, I did it not for his cause that had done the wrong,
nor for his cause that suffer'd the wrong; but rather that our Care for
you in the fight of God might appear unto you. 13 Therefore we were
comforted in your comfort; yea and exceedingly the more joy'd we for
the joy of Titus, because his Spirit was refresh'd or set at ease by the good
Disposition he found in you All toward me. 14 For if I have boasted
any thing to him of you, I am not asham'd thereof: but as we spake all
things to you in Truth, even so our Boasting, which I made before
Titus of you, is found a Truth. 15 And his Affection is thereupon
more abundant toward you, whilst he remembers the Obedience of you
All toward Me in Him, how with Fear and Trembling you receiv'd
him. 16 I rejoyce therefore, that I have Confidence in you in All
things.

SECTION II.

Wherein St Paul exhorts the Corinthians to a Liberal Contribu-
tion to the poor Christians in Judea, especially by the Example
of the Churches of Macedonia.

Chap. VIII. Moreover, Brethren, we make known unto you the
Godly Charity, which by the Grace of God is given by the Churches of
Macedonia, to the poor Christians in Judea: 2 viz. how that in a great
trial of Affliction, the Abundance of their Joy and their deep Poverty,
abounded unto the Riches of their Liberality, i. e. how amidst the great
Afflictions they have been tried with, and their great Poverty, they have
notwithstanding with great Cheerfulness made a very liberal Contribution
toward the Relief of the poor Christians in Judea. 3 For to their Power,
(I bear them witness) yea and beyond their Power, they were willing

I.
St Paul acquaints
them with the Li-
beral Contribution
of the Churches
of Macedonia to
the poor Christi-
ans in Judea.

or

TEXT.

TRANSLATION.

4 μὲν πολλῆς πρὸς αὐτοὺς δεόμενοι
ἡμῶν, ἥ χάρις καὶ ἡ κοινωνία τῆς
διακονίας τῆς εἰς τοὺς ἁγίους †. 5 Καὶ
ὡς κατὰ ἡλπίσαμεν, ἀλλ' ἐαυτοὺς
ἐδωκαν ὡς τὸν Κυρίῳ, καὶ ἡμῖν
ἀπὸ θελήματος Θεοῦ.

6 Εἰς τὸ πρὸς αὐτοὺς ἡμᾶς Τίτον,
ἵνα κατὰ ὁροενήρξατο, ὅπως καὶ ὁπιτε-
λέσει εἰς ὑμᾶς καὶ πάλιν χάριν ποιῶν.

7 Ἀλλ' ὡς περ ἐν παντί ὡρισεύετε,
πίστις, καὶ λόγος, καὶ γνώσις, καὶ πάσι
παρακαλῶν, καὶ τῇ ἡμῶν ἐν ἡμῖν ἀγάπῃ,
ἵνα καὶ ἐν ταύτῃ τῇ χάριτι ὡρισεύητε.

8 Οὐ κατὰ ὁπιταγὴν λέγω, ἀλλὰ
ἀπὸ τῆς ἐτέρων παρακαλῶν, καὶ τὸ τῶν ὑμε-
τέρων ἀγάπης γνήσιον δοκιμάζων.

9 Γινώσκετε ὅτι ἡ χάρις ἡ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπὶ ὧ-
ν χάρις, πλοῦτος ὢν ἵνα ὑμεῖς τῇ
ἐκείνου πτωχείᾳ πλησθῆτε.

10 Καὶ γινώσκω ἐν τούτῳ δίδωμι
τούτο γὰρ ὑμῖν συμφέρει, οἵτινες καὶ
μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν
ὡρενῆρξατο ἀπὸ πέρας. 11 Νυνὶ
δὲ καὶ τὸ ποιῆσαι ὁπιτελέσατε ὅπως

κατὰ ἡ ἐπεθυμία τῆς θέλειν,
οὕτως καὶ τὸ ὁπιτελέσαι ὡς τῆς ἐ-
χειν. 12 Εἰ γὰρ ἡ ἐπεθυμία
ὡς ἐκείνου, κατὰ ἐὰν ἔχη τις, εὖ
ὡς δεκτικῶς, καὶ κατὰ ὡς ἔχει.

4 Praying us with much in-
tear, that we would receive
the *Charity and Contribution
which they had made in order
to minister to the Saints:

5 And *this they did*, not as
we hop'd, but first gave their
own selves to the Lord, and
to us by the will of God.

6 Inasmuch that we desir'd
Titus, that, as he had begun,
so he would also finish in you
the same *Charity also.

7 But as ye abound in every
thing, in faith, and utterance,
and knowledge, and all dili-
gence, and in your love to us:
see that ye abound in this Cha-
rity also.

8 I speak not by command-
ment, but by occasion of the
forwardness of others, and to
prove the sincerity of your
love.

9 For ye know the *Charity
of our Lord Jesus Christ, that
tho' he was rich, yet for your
sakes he became poor, that ye
thru' his poverty might be rich.

10 And herein I give my
advice: for this is expedient
for you, who have begun be-
fore, not only to do, but also
to be forward a year ago.

11 Now therefore perform
the doing of it: that as there
was a readiness to will, so there
may be a performance also out
of that which you have.

12 For if there be first a wil-
ling mind, it is accepted accord-
ing to that a man has, and not
according to that he has not.

P A R A P H R A S E.

or forward of themselves to contribute thereto: 4 Praying us with much intreaty, that we would receive the Charity or Contribution they had made, and take upon us the Fellowship of the Ministering to the Saints, *i. e.* that we would be One of them that would undertake to convey or distribute the said Contribution among the Christians in Judea. 5 And this they did, not as we hop'd, but even beyond what we could reasonably hope for from them, considering their condition; inasmuch as they first gave their Own selves, *i. e.* All that they had unto the Lord, and in order thereto to me, to dispose of them and theirs as should be most for the service of the Church; which they were moved to by the special will of God.

6 Inasmuch that seeing this Forwardness in them we desir'd Titus, that as he had begun, so he would also finish in you the same Charity also, the Contribution to the same purpose, and see that ye be not Defective therein: 7 but, as ye abound in every other thing or gift, in Faith, and Utterance, and Knowledge, and All Diligence particularly to amend what has been amiss among you, and in your Love to us: see that ye abound in this Charity or Charitable Contribution also. 8 I speak this not as by Commandment from God, but by occasion of the Forwardness of Others, *viz.* the Churches in Macedonia to contribute liberally, and so to prove the Sincerity of your Love to Christ, by imitating him in your Love to the poor Brethren.

9 For ye know the Charity or Bounty of our Lord Jesus Christ, that tho' he was Rich as being Lord of All, yet for your sakes he became a mean poor man, having not so much as where to lay his head, that ye thro' his poverty, *i. e.* by means of what he did and suffer'd in this his State of Poverty might be Rich in relation to your Spiritual State.

10 And herein I give my Advice: for that this, *viz.* to finish this Contribution, is expedient or decent for you, who have begun before, not only to do somewhat in the matter, but also to be Forward, *i. e.* to shew a Forwardness thereto, a year ago. 11 Now therefore perform or compleat the Doing of it: that as there was a Readiness to will or undertake the same, so there may be a Performance also of what you so Readily undertook, out of that which you have. 12 For if there be but in the first place a willing Mind, it, *i. e.* ones Charity is accepted by God, according to that a man has, and not according to that he has not.

13 For

II.
He thereupon
exhorts them to
a like Liberality.

III.
And that in conformity to the
Example of Christ
himself.

IV.
Further Directions concern-
ing their Contribution.

A N N O T A T I O N S.

V. 4. † Διζαομεν ημεις is not read in Clerm. or several other MSS. nor in any of the Ancient Versions, *viz.* Vulg. Syr. Arab. or Ethiopick; nor in Chysoftom or Theodoret, tho' these last have it in their Comments; and indeed from the Greek Commentators it seems to be first taken. See Dr Mill on the place.

T

(o) This

TEXT.

TRANSLATION.

13 Οὐ γὰρ ἵνα ἄλλοις ἄνευσι, ὑμῖν δὲ θλίψις. 14 ἀλλ' ἐξ ἰσότητος, ὅτι τῷ νῦν χαίρω τὸ ὑμῶν πλεονάζουσα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων πλεονάζουσα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης. 15 κατ'ὡς γράπτει· Οὐ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ οὐ τὸ ὀλίγον, οὐκ ἠλαττόνησε.

16 Χάρις δὲ τῷ Θεῷ τῷ δίδοντι τὴν αὐτὴν ἀποδοὺν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου. 17 ὅτι τὴν μὲν προτροπὴν ἑδέξατο· ἀποδοῦναι δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. 18 Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, ὃς ὁ ἐπαινεῖται ἐν τῇ εὐαγγελίᾳ διὰ πάντων τῶν ἐκκλησιῶν. 19 (ὃς μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτὴν τῷ Κυρίῳ δοῦναι, καὶ προσομιλᾶν ἡμῶν.) 20 Σπυλλόδομοι τούτοις, μή τις ἡμᾶς μωμῶσιν ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. 21 Προνοήσομεν καλὰ, ὃς μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφόν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις ἀπο-

13 For *I mean* not that other men be eas'd, and you burden'd:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also *may be a supply* for your want, that there may be an equality.

15 As it is written: He that *had gather'd much*, had nothing over; and he that *had gather'd little*, had no lack.

16 But thanks be to God, who put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise ** on account of the Gospel* is throughout all Churches.

19 (And not *that* only, but who was also chosen of the Churches to travel with us, with this ** Charity* which is administer'd by us to the glory of the Lord ** himself*, and *declaration of our ready mind*.)

20 Avoiding this, that no man should blame us in this abundance which is minister'd by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of Men.

22 And we have sent with them our brother, whom we have oftentimes prov'd diligent

TEXT.

TRANSLATION.

δαῖον ὄντα, νυνὶ δὲ πολὺ ἂν σου. in many things; but now much
 δαίοντες, πεποιθήσει πολλῇ τῇ confidence which I have in you.
 εἰς ὑμᾶς. 23 Εἴτε ὡς Τίτου, 23 Whether any do enquire
 κοινῶνός

PARAPHRASE.

13 For I mean not *hereby*, that other men be eas'd, and you burden'd:
 14 But that *Christian Charity should be manag'd* by an Equality; viz. that now at this time your Abundance may be a supply for their want, that at another time their Abundance also may be a supply for your want, that there may be an Equality: 15 that in this your Pilgrimage here it may be, as it is written of the Israelites passing thro' the Wilderness: He that had gather'd Much, viz. *Manna*, had nothing over; and he that gather'd Little, had no lack.

16 But thanks be to God, who put the same earnest Care into the heart of Titus for you. 17 For indeed he not only accepted, *i. e. yielded* to the Exhortation I us'd, but being more forward than I expected to find him, or having a more than ordinary Concern for you, of his own accord he went unto you. 18 And we have sent with him (o) the Brother, whose Praise on account of his Labours in the Gospel is throughout all the Churches: 19 (and not that only, but who was also chosen of the Churches to travel with us to Jerusalem with this Charity or Contribution, which is administer'd by Us, *i. e. which piece of Service We have undertaken* to the Glory of the Lord himself, and declaration of our Ready mind to do All the service I can.) 20 We have, I say, sent Titus and the foresaid Brother, thereby avoiding this, that no man should have any pretence to blame Us, in this Abundance which is minister'd by Us, *i. e. in the Management of this your Liberal Contribution*: 21 and withall providing for honest things, *i. e. to secure Proof of my Honesty*, not only in the sight of the Lord, but also in the sight of Men. 22 And we have sent with them (p) our Brother, whom We have often prov'd Diligent or Forward, and Active in many things; but now much more Diligent or Forward to undertake this Employ, upon the great Confidence which I have in you, that you will contribute

V.
 He commends to them Titus and the others that came with him to them, and intimates to them, that he chose to have these Partners with himself in the Management of their Charity-money, that they might be Witnesses of his Integrity therein.

ANNOTATIONS.

(o) This is generally suppos'd to have been St Luke.

(p) This is thought by Theodoret and Oecumenius to have been Apollos, who before was not dispos'd to go to them, (as we read 1 Cor. 16. 12.) but now upon St Paul's Confidence of their Readiness to comply with his Orders and Directions, was prevail'd upon, as is thought, to go to Corinth.

TEXT.

TRANSLATION.

κοινωνός ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, Ἀπόστολοι ἐκκλησιῶν, δοῦξα Χριστοῦ. 24 Τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτὴς ἀδείξατε, † εἰς πρὸς ὅσον πῶν ἐκκλησιῶν.

Κεφ. 9. Περὶ μὲν ὃ ἡ ἀγκυρία
 ἡ εἰς τὰς ἀγίας, πρὸς μοι ὅτι τὸ
 γράφειν ὑμῖν. 2 Οἶδα ὃ ἡ πρὸς ὑ-
 μῶν, ὡς ὑπὲρ ὑμῶν καυχώμεθα
 Μακεδόσιν, ὅτι Ἀχαΐα προεσκεύαται
 ἀπὸ πέρυσι· καὶ ὁ ἔξ ὑμῶν ζήλος ἠρέ-
 θισε τὰς πλείονας. 3 Ἐπεμψα δὲ
 τὰς ἀδελφάς, ἵνα μὴ τὸ καύχημα
 ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει
 τούτῳ· ἵνα (καθὼς ἔλεγον) προσκευ-
 ασμένοι ᾖτε. 4 μὴπως ἐὰν ἔλθωσι
 σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς
 ἀπρὸς ἀσκήσαντας, καταισχυνθῶμεν ἡ-
 μεῖς (ἵνα μὴ λέγωμεν, ὑμεῖς) ἐν
 τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.
 5 Ἀναγκαῖον οὖν ἡγοούμεθα πρὸς ἀνα-
 γάγεσθαι τὰς ἀδελφάς, ἵνα προέλθωσιν
 εἰς ὑμᾶς, καὶ προκαταρτίσωσι ἡ προ-
 καταγγελημένην εὐλογίαν ὑμῶν, ταύ-
 τιν ἐποίμην εἶναι ὅπως ὡς εὐλογίαν,
 καὶ μὴ ὡς πλεονεξίαν.

6 Τὸ δὲ, ὁ σπείρων φειδομένως,
 φειδομένως καὶ θερίσκει· καὶ ὁ σπείρων ἐπ’

of Titus, he is my partner and fellow-helper concerning you: or our brethren *be enjoin’d of*, they are the Messengers of the Churches, *and* the glory of Christ.

24 Wherefore shew ye to them, before the Churches, the proof of your love, and of our boasting on your behalf.

Chap. IX.

For as concerning the ministring to the Saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has provok’d very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that (as I said) ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepar’d, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the Brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say, He that sows sparingly, shall reap also sparingly; and he that sows

TEXT.

TRANSLATION.

ἐὺλογίαις, ἐπ' ἐὺλογίαις καὶ θεί.	bountifully, shall reap also bountifully.
σει. 7 Ἐκαστὸς καθὼς βραβεῖται	7 Every man, according as
τῇ καρδίᾳ· μὴ ὡς λύπης, ἢ ὡς	he purposes in his heart, so let
	him give; not grudgingly or
	ἀνάγκης.

PARAPHRASE.

bute Liberally. 23 Whether any do enquire of Titus, he is my Partner, and Fellow-helper concerning you, *i. e. in promoting your Interest and Good*; or our other Brethren sent with him be enquir'd of, they are the Messengers of the Churches on this account, and the Glory of Christ or Christian Profession, *i. e. Men of Great Piety and Integrity.* 24 Wherefore shew ye to them, and thereby before the Churches that sent them, the proof of your Love to me, and of our Boasting on your behalf, *viz. that we did not boast without cause of your Readiness to contribute to the poor Brethren.*

Chap. IX. For as concerning the Ministering to, *i. e. the Relief of the poor Saints, i. e. Christians at Jerusalem*, it is superfluous for me to write unto you. 2 For I know the Forwardness of your Mind; for which I boast of you to them of Macedonia, *viz. that Achaia or the Church of Corinth was ready a year ago*; and your Zeal in this matter has provoked or spurred on very many. 3 Yet have I sent the Brethren aforesaid, lest our Boasting of you should be in vain in this behalf, that (as I said) ye may be ready with your Contribution. 4 Lest haply if they of Macedonia come with Me, and find you unprepared with your Contribution, We (that we say not, You) should be ashamed in this same Confident Boasting, which we have used with respect to your Liberality. 5 Therefore I thought it necessary to exhort the aforesaid Brethren, that they would go before unto you, and make up before-hand your Bounty, whereof ye had Notice before, that the same might be Ready, as a matter of Free Bounty, and not as of Covetousness, *i. e. not as a Niggardly Gift extorted from Covetous Persons.*

6 But, to preserve you from this Temper, this I say: He that sows sparingly, shall reap also sparingly; and he that sows bountifully, shall reap also bountifully. 7 Every man, according as he purposes or is disposed in his heart, so let him give; not grudgingly or of necessity to avoid shame, or only to comply with the Example and Importunity of others:

VI.

He acquaints them with another Reason of his sending Titus and the others to them, in reference to their Contribution.

VII.

He concludes this Subject with several Considerations tending to excite them to a Liberal Contribution.

ANNOTATIONS.

V. 24. † Καὶ is not read in Clerm. and very many other MSS. nor in any of the four Ancient Versions, viz. Vulg. Syr. Arab. and Ethiop.

TEXT.

TRANSLATION.

ἀνάγκης ἰσχυρὸν καὶ δότιν ἀγαπᾷ ὁ Θεός.

8 Δυνατὸς δὲ ὁ Θεὸς πάντα χάριν περισσεύσαι εἰς ὑμᾶς· ἵνα οἱ πάντες πάντοτε πάντα ἀντάρκειαν ἔχοντες, ὀφιστεύητε εἰς πάντες ἔργον ἀγαθόν.

9 (καθὼς γέγραπται· Εὐκλόμπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸ αἶδιον.

10 Ὁ δὲ ὅτι χρηρῶν σπέρμα τῷ σπέρματι, καὶ ἄρτον εἰς βρώσιν ἡ χορηγίη καὶ πληθύνει τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν.)

11 ἐν παντί πληροῖσθε εἰς πάντα ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαρίστησιν τῷ Θεῷ.

12 Ὅτι ἡ ἀφροσύνη τῆς λειτουργίας ταύτης ἔστι μόνον ὅτι προσαναπληρῶσα τὰ ὑπερήματα τῆς ἀγίας, ἀλλὰ καὶ ὀφιστεύουσα ἀφ' πολλῶν εὐχαριστῶν τῷ Θεῷ.

13 ἀφ' τῆς δοκιμῆς τῆς ἀφροσύνης ταύτης δοξάζοντες τὸν Θεὸν ὅτι τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτὸς καὶ εἰς πάντας,

14 καὶ αὐτὸς δίδωσι ὑπὲρ ὑμῶν, ὅτι ποθένται ὑμᾶς ἀφ' ὅτι ὑπεβάλλασαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.

15 Χάρις τῷ Θεῷ ὅτι τῇ ἀνεκδιηγήτῳ αὐτῷ δωρεᾷ.

Κεφ. ι'. Αὐτὸς δὲ ἐγὼ Παῦλος ὁ ἀποστόλος ὑμῶν ἀφ' ὅτι τῆς δωρεᾷ

of necessity; for God loveth a Cheerfull giver.

8 And God is able to make every Charity abound towards you; that ye always having all sufficiency in all things may abound to every good work:

9 (As it is written: He has dispers'd abroad, he has given to the poor; his Righteousness remains for ever.

10 Now he that ministers seed to the sower, * and bread for food, all minister and multiply your seed sown, and increase the fruits of your righteousness.)

11 Being enrich'd in every thing to all bountifulness, which causeth thro' us thanksgiving to God.

12 For the administration of this Service not only supplies the want of the Saints, but is abundant also by many thanksgivings unto God;

13 Whilst by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them and unto all;

14 And by their prayer for you, who long after you, for the * exceeding Charity which by the grace of God is in you.

15 Thanks be unto God for his unspeakable gift.

Chap. X.

Now I * the same Paul, who in presence am * mean among

τῷ Θεῷ

P A R A P H R A S E.

others: for God loveth a Cheerfull Giver. 8 And God is able to make Every Charity, *i. e.* Charitable Gift abound toward you, *i. e.* redound to your Advantage; that ye always having All sufficiency or plenty in All things, may abound to every Good or Charitable Work. 9 (As it is written: (9) He has dispers'd abroad, he has given to the Poor; his Righteousness, *i. e.* Liberality remains for ever. 10 Now he that ministers or supplies Seed to the sower, and thereby Bread for food, shall minister or supply and even multiply your Seed Sown, *i. e.* what you thus give in Charity and increase the Fruits of your Righteousness, *i. e.* Liberality:) God, I say (v. 8.) is able to make you thus abound to Every Good or Charitable Work, 11 you being enrich'd by him in every thing to all Bountifulness, which causeth thro' us, as instrumental thereto, Thanksgiving to God. 12 For the administration of this Service, *i. e.* Charity, which is an Oblation or Service to God, not only supplies the want of the Saints, but is abundant or redounds also, by many Thanksgivings, unto God himself: 13 Whilst by the experiment or proof of you in this your Ministration or Charitable supply, they glorify God for your profess'd Subjection unto the Gospel of Christ, and for your liberal Distribution unto them, and unto All others that stand in need thereof: 14 This Charity, I say, of yours redounds even to the Glory of God, both by occasioning many Thanksgivings to God for the same, and also by occasioning their Prayer for you, who long after or have a great Affection for you, for or on account of the Exceeding Charity or Charitableness which by the grace of God is in you. 15 Thanks be unto God for this his unspeakable Gift or admirable Charity wrought in you, and which tends so much to his Glory, and the Churches Good.

SECTION III.

St Paul having inserted the Exhortation to Liberality, contain'd in the foregoing Section, returns here to the Argument he was upon afore, and which is the main Subject and Design of this Epistle, *viz.* to justify Himself from the Objections and Imputations of the False Apostles among them, and so to bring them off from adhering to Them, and to re-establish himself and his Authority among them.

Chap. X. Now I the same Paul, who in presence, *i. e.* when present am (as it is said by some of you) of a mean Aspect and Speech among

I.
St Paul sets forth the Extraordinary Power he has in you, Preaching the Gospel, and to punish his Opposers among them.

A N N O T A T I O N S.

V. 10. † So Clerm. and some other MSS. as also Vulg. Syr. and Ethiop Versions &c.

V. 15. † Δι it not read in Clerm. MSS. or Vulg. Version. But it seems more likely, that it has been omitted thro' Inadvertency, or as of no Necessity here, than that it has been purposely added, there being no cause for adding it.

(9) See Psal. 112. 9.

(r) What

TEXT.

TRANSLATION.

τη¹ καὶ ὀπεικείας τῷ Χριστῷ,
ὅς κατὰ ὁρῶσιν μὴ ταπεινὸς ἐν
ὑμῖν, ἀπὸν δὲ θαρρῶν εἰς ὑμᾶς.

2 Δέομαι δὲ τὸ μὴ παρῶν θαρρή-
σαι τῇ πεποιθήσει ἢ λογίζομαι πολ-
μῆσαι ὅτι πινὰς τῶς λογιζομένων
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

3 Ἐν σαρκὶ γὰρ περιπατοῦντες, ὃ
καλὰ σάρκα φρατρεύμεθα. 4 (τὰ
γὰρ ὅπλα τῆς φρατείας ἡμῶν ὃ σαρ-
χὲ, ἀλλὰ δυνατὰ τῷ Θεῷ ὡς κα-
θαίρεσιν ὀχυρωμάτων.) 5 λογισμοὺς
καταρριπνοῦντες, καὶ πάντα ὑψώματα ἐπι-
εμβροτοῦν κατὰ τῆς γνώσεως τοῦ Θεοῦ,
καὶ ἀνιχνεύοντες πάντα νόημα εἰς
τὴν ὑπακοὴν τοῦ Χριστοῦ. 6 καὶ
ἐν ἐτοιμίᾳ ἔχοντες ἐκδικῆσαι πάντα
ὑπακοῦν, ὅταν πληρωθῇ ὑμῶν ἡ
ὑπακοή.

7 Τὰ καλὰ ὁρῶσιν βλέπετε;
εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι,
τὸ τοιοῦτον ὁρῶν πάλιν ἀφ' ἑαυτοῦ,
ὅτι κατὰ αὐτὸς Χριστός, οὕτως καὶ
ἡμεῖς Χριστός. 8 Εἰάν τις γὰρ καὶ
πεινώσῃ π καυχῆσθαι ὡς ἐν
ἐξουσίᾳ ἡμῶν, ἥς ἔδωκεν ὁ Κύ-
ριος ἡμῖν εἰς οἰκοδομίαν, καὶ οὐκ
εἰς καθάρσιν ὑμῶν, οὐκ ἀνιχνεύ-
σῃ. 9 ἵνα μὴ δοξῶ ὡς ἂν
ἐκφοβῶν ὑμᾶς διὰ τῶν ὀπισθολῶν.

you, but being absent am bold
toward you, beseech you by
the meekness and gentleness of
Christ:

2 *Now I beseech you, that
I may not be bold when I am
present, with that confidence
wherewith I think to be bold
against some who think of us,
as if we walk'd according to
the flesh

3 For tho' we walk in the
flesh, we do not war after the
flesh:

4 (For the weapons of our
warfare are not Carnal, but
mighty thro' God to the pull-
ing down of strong holds)

5 Casting down imagina-
tions, & every high thing that
exalts itself against the Know-
ledge of God, and bringing in-
to captivity every thought to
the obedience of Christ.

6 And having in a readiness
to revenge all disobedience,
when your obedience is ful-
fill'd.

7 Do ye look on things af-
ter the outward appearance?
If any man trusts to himself
that he is Christ's, let him
of himself think this again,
that as he is Christ's, even so
are we Christ's.

8 For tho' I should boast
somewhat more of our autho-
rity, which the Lord has given
us for edification, and not for
your destruction, I should not
be ashamed:

9 That I may not seem, as if
I would terrify you by Letters.

TEXT.

TRANSLATION.

10 Οπ αἱ μὲ ὀπισθολαί, φησὶ, βαρεῖαι
 ἔ ἰσχυραί· ἡ δὲ πρῶστα ἔ σώμαλ
 ἀδυνήs, καὶ ὁ λόγος ἐξυθνημένλ.

10 For his letters, say they,
 are weighty and powerfull,
 but his bodily presence is weak,
 and his speech contemptible.

II Τῷτο

PARAPHRASE.

you, but being absent am Bold or act with great Authority toward you, beseech you by the meekness and gentleness of Christ, (*my Desire to imitate, has occasion'd me to try to reduce you to your Duty without Severity, if possible.*) 2 Now on this account I beseech you, that by your Amendment of what is Amis: I may not have occasion to be Bold in using my Authority and Severity, when I am present, with that Confidence and Courage wherewith I think to be Bold against some, who think of us as if we walk'd according to the Flesh, i. e. guided my self in my Ministry wholly by Carnal and Worldly Considerations. 3 For tho' we walk, i. e. live in the Flesh, we do not War, i. e. carry on the work of the Gospel which is a Warfare, after the Flesh: (4 For the weapons of our Warfare, i. e. the means whereby we propagate and defend the Gospel, are not Carnal, as the Excellency of speech or of human Wisdom &c; but the miraculous Gifts and Power of the Holy Ghost &c. which are mighty thro' God to the putting down of strong holds, i. e. of whatever opposition is made to the Gospel: By these it is that we carry on our Warfare.) 5 Casting down Human imaginations or reasonings, and every high thing that exalts it self against the Knowledge of God, and bringing into captivity every Thought or Notion to the Obedience of Christ: 6 and having by me in a Readiness Power wherewithall to revenge or punish all Disobedience to Christ, when your Obedience is fulfill'd, i. e. when such of you as have been misled by the False Apostle, shall have withdrawn your selves from him, and return to a perfect Obedience.

7 Do ye look on, i. e. judge of things after the Outward appearance, whereas ye say that I am mean in person or my Outward appearance? Is it by such Measures that you take an Estimate of me and my Adversaries? If any man trust to or has Confidence in himself that he is Christ's, i. e. employ'd and commission'd by Christ, let him of himself think this, or count thus with himself, again, i. e. on the other side, that as he is Christ's, even so are we Christ's. 8 For tho' I should boast somewhat more of our Authority, which the Lord has given us for your Edification, and not for your Destruction, (*which by the way is another Reason of my forbearing hitherto Severity.*) I should not speak any thing, of which I need be asham'd, as being an Untruth. 9 And this I say, that I may not seem, as if I would terrify you only by Letters, as is objected I understand by some. 10 For his Letters, say they, are weighty and powerfull, but his Bodily presence is weak, and his Speech contemptible.

U

II Now

II.

St Paul examines the Pretensions of his Opposers, and compares his Own with their Performances.

TEXT.

TRANSLATION.

11 Τὸ λογιζέσθω ὁ τοιοῦτος, ὅτι οἱ ὅτι ἐσμεν τῷ λόγῳ δι' ὅπισθων ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ πολῶμεν ἐγκεῖναι ἢ συγκεῖναι ἑαυτοῦς πρὸς τῶν ἐαυτοῦς σπουδαίων. ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετρουῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ σωνοῦσιν. 13 Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα χαυχισόμεθα, ἀλλὰ κατὰ τὸ μέτρον τῆς χάριτος ἣ ἐμέλει ἡμῖν ὁ Θεὸς μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 Οὐ γὰρ ὡς μὴ ἐφικνύμεθα εἰς ὑμᾶς, ὑπερεκλείνομεν ἑαυτοῦς. ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ. 15 Οὐκ εἰς τὰ ἄμετρα χαυχώμεθα ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, ἀξιοδομήσας τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνῆναι κατὰ τὸν κανόνα ὑμῶν εἰς δόξαν. 16 εἰς τὰ ὑπερέκεινα ἡμῶν εὐαγγελίσασθαι. οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα χαυχίσασθαι. 17 Ὁ δὲ χαυχώμεθα, ἐν Κυρίῳ καυχάσθω. 18 Οὐ γὰρ ὁ ἑαυτὸν σπουδῶν, ἐκείνός ἐστι δόκιμος, ἀλλ' ὅτι ὁ Κύριος σπουδῇσιν.

11 Let such an one think this, that such as we are in word by letters, when we were absent, such will we be also in deed, when we are present.

12 For we dare not make our selves of the number, or compare our selves with some, that commend themselves: but they measuring themselves by themselves, & comparing themselves * with themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule, which God has distributed to us, a measure to reach even unto you.

14 For we stretch not our selves beyond our measure, as tho' we reach'd not unto you: for we are come as far as to you also in preaching the Gospel of Christ.

15 Not boasting of things without our measure,* in other men's labours; but having hope, when your faith is increas'd, we shall be enlarg'd by you according to our rule more abundantly,

16 To preach the Gospel in the regions beyond you, and not to boast in another man's line, of things made ready to our hand.

17 But he that glories, let him glory in the Lord.

18 For not he that commends himself is approv'd; but whom the Lord commends.

TEXT.

TRANSLATION.

Κεφ. ια'. Οφελον ἀνέχεσθαι μου
 μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ
 Chap. XI.
 * Would you could bear
 with me a little in my folly;
 ἀνέχεσθαι

PARAPHRASE.

11 Now let such an one, as says so, think or reckon upon this; that such as we are in Word by Letters, when we were absent, such will we be also in Deed when we are present. 12 For we dare not make our selves of the number, *i. e.* rank, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves with themselves, are not wise, or do not understand, (as they should,) that they ought not to intrude themselves into a Church planted by Another, and there vaunt and set themselves above him that planted it. 13 But therefore we will not act so, we will not boast of things without our Measure or the Province allotted to us; but will boast only according to the measure of the Rule, which God has distributed to us, a Measure to reach even unto you, *i. e.* will seek matter of Commendation to my self only in the Province which God has measur'd out and allotted to me for my preaching; in doing of which I have preach'd in every Country as I went, 'till I came as far as to you. 14 For we stretch not our selves beyond our Measure or proper Province, as tho' we reach'd not unto you, *i. e.* had skipp'd over other Countries in our way, without proceeding gradually to you; no, for we are come as far as to you also, in preaching the Gospel of Christ in all Countries as we pass'd along: 15 Not boasting of things done by us without our Measure or Province allotted to us, and so in other mens Labours, *i. e.* in a Church planted by another; but having hope, when your Faith is increas'd, that we, *i. e.* my Province shall be enlarg'd by you, according to our Rule Abundantly, *i. e.* in a regular way of proceeding, and that a great deal farther, so as 16 to preach the Gospel in the regions beyond you, which are yet Unconverted, and not to boast of what I do in another man's line or province, and so of things made ready to our hand. 17 But he that glories, let him glory in the Lord, *i. e.* in that which is committed to him by the Lord, or is acceptable to the Lord. 18 For not he that commends himself, is approv'd, *i. e.* do's thereby give a Proof of his Authority or Mission; but whom the Lord commends, viz. by the Gifts of the Holy Ghost.

Chap. XI. Would you could bear with me a little in my Commendation of my self, which would be no other than downright Folly in me,

III.

He observes, that the False Apostles were not to be prefer'd before him, as bringing no other Gospel to them, nor conferring greater Power of Miracles.

TEXT.

TRANSLATION.

ἀνέχεσθε μου. 2 Ζηλώ γὰρ ὑμᾶς
 Θεοῦ ζήλω. ἡμευσάμην γὰρ ὑμᾶς
 ἐνὶ ἀνδρείῳ παρθένον ἀγνὴν παραστή-
 σαι, καθὼς Χριστῷ. 3 φοβοῦμαι δὲ
 μή πως, ὡς ὁ ὄφεις Εὐάν ἐξηπάτη-
 σεν ἐν τῇ πόρνῳ αὐτοῦ, οὕτως
 φθάρῃ τὰ νοήματα ὑμῶν, ἀπὸ τῆς
 ἀπλότητος τῆς εἰς τὸν Χριστόν.
 4 Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον
 Ἰησοῦν κηρύσσει, ὃν οὐκ ἐκηρύξα-
 μεν· ἢ Πνεῦμα ἕτερον λαμβάνετε,
 ὃ οὐκ ἐλάβετε· ἢ Εὐαγγέλιον ἕτε-
 ρον, ὃ οὐκ ἐδέξασθε, καλῶς ἠνεύ-
 χεσθε. 5 Λογίζομαι γὰρ μηδὲν
 ὑπερηκέναι καθὼς ὑπερλίαν Ἀπο-
 στόλων. 6 Εἰ δὲ καὶ ἰδιώτης καὶ
 λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ'
 ὡς πόρνη φθμερωθέντες ἐν πᾶσιν
 εἰς ὑμᾶς.

7 Ἡ ἀμαρτία ἐποίησα, ἑμαυ-
 τὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῇτε ;
 ὅτι δωρεάν τὸ τοῦ Θεοῦ Εὐαγγέλιον
 ἐκηγγησάμην ὑμῖν ; 8 Ἀλλὰς
 ἐκκλησίας ἐσίλησα, λαβὼν ὀψώ-
 νιον, ὡς πρὸς ὑμῶν ἀφροσύνην.
 9 καὶ παρὼν ὡς ὑμᾶς καὶ ὑπε-
 ρηθεὶς, ἔκατενάρχησα ὁδοῦ. τὸ
 γὰρ ὑπέρημά μου προσανεπλήρωσαν
 οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδo-
 νίας. καὶ ἐν παντί ἀβαρῇ ὑμῖν ἑμαυ-

and indeed bear with me.

2 For I am jealous over you with godly jealousy : for I have espous'd you to one husband, that I may present you as a chaste virgin unto Christ.

3 But I fear, lest by some means or other, as the serpent beguiled Eve thro' subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that comes, preaches another Jesus, whom we have not preach'd ; or if ye receive another Spirit, which ye have not receiv'd ; or another Gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose, I was not a whit behind the very chiefest Apostles.

6 But tho' I be rude in speech, yet not in knowledge ; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence, in abasing my self that you might be accepted, because I have preach'd to you the Gospel of God freely ?

8 I robb'd other Churches, taking wages of them, to do you service.

9 And when I was present with you and wanted, I was chargeable to no man : for that which was lacking to me, the Brethren who came from Macedonia, supply'd ; and in all things I have kept my self

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were I not necessitated thereto in defence of my self, and thereby of the Truth of the Gospel; and indeed on this account ye ought to bear with me. 2 For I am jealous over you with a Godly jealousy, *i. e. a jealousy that is for God*: for I have espous'd you to or prepar'd and fitted you for One husband, *viz. that I may present you as a (r) Chast Virgin unto Christ*. 3 But I fear, lest by some means or other, as the Serpent beguil'd Eve thro' subtilty, so your Minds should be corrupted from the Simplicity that is in Christ, or that Singleness of Affection which you ought to have towards Christ or the Gospel, without having any Concern or Regard to the Law, so as to mix Judaism and Christianity together. 4 For if he that comes after me, whosoever he be, preaches another Jesus or Saviour, whom we have not preach'd; or if ye receive by him another Spirit, *i. e. other or greater Gifts of the Spirit*, which ye have not receiv'd from me; or another Gospel, which ye have not accepted from me, ye might well bear with him, and allow his Pretensions of being a New and greater Apostle. 5 For I suppose, I was not a whit behind the very Chiefest Apostles of Christ. 6 But tho' I be rude in speech, *i. e. a mean Speaker*, yet I am not rude or mean in knowledge; but we have been thoroughly made manifest among you in All things to be an Apostle.

7 Have I committed an Offence in abasing my self to work with my hands for a maintenance and neglecting the Right of maintenance due to me, that you might be exalted in spiritual Riches, and in this my special Care and Concern for you, because I have preach'd to you the Gospel of God freely? 8 I robb'd as it were other Churches, taking wages of them, tho' they could not so well spare it, to do you service. 9 And when I was present with you and wanted, I was chargeable to no man among you: for that which was lacking to me, the Brethren, who came from Macedonia, supplied: and in all things I have kept my

IV.
He justifies himself as to the true Motive of his taking no pay from them.

A N N O T A T I O N S.

(r) What is here to be understood by a *Chast Virgin*, may be gather'd from the latter part of the next following Verse, *viz. the Corinthians having toward Christ as it were pure Virgin Thoughts, i. e. Thoughts wholly fix'd on him, not divided, nor roving after any other, for instance, after the Judaical Rites and Ceremonies*. For after the like manner St Paul expresses our Deliverance from the Ritual observances of the Jews, by being married to Christ, Rom. 7. 4. which place (as Mr Lock observes) may give some light to this.

TEXT.

TRANSLATION.

τὸν ἐτήρησα, καὶ τηρήσω. 10 Ἐστὶν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησης αὐτῇ ἔστι φεαγέσεται εἰς ἐμὲ κλίμασι τῆς Αἰαίας. 11 Διατί; ὅτι ἔκ ἀγαπᾷ ὑμᾶς; ὁ Θεὸς οἶδεν. 12 Ὁ δὲ ποιεῖ, καὶ ποιήσω, ἵνα ἐκ-κόψω τὴν ἀφορμὴν τῆς θελόντων ἀφορμῶν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσι κατὰ καὶ ἡμεῖς.

13 Οἱ γὰρ τοῖς τοῖς ψευδο-ἀποστόλοι, ἐργάται δόλιοι, μετασχηματίζόμενοι εἰς Ἀποστόλους Χριστοῦ. 14 Καὶ ἔσται θαυμάσιον αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. 15 Οὐ μέγα οὖν εἰ καὶ οἱ ἀνέχοντες αὐτὸς μετασχηματίζονται ὡς ἀγγέλοι διχαιοσύνης· ὧν τὸ τέλος ἔστι κατὰ τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μή τις με δεῖξει ἄφρονα εἶναι· εἰ δὲ μή γε, καὶ ὡς ἄφρονα δεῖξατέ με, ἵνα μικρὸν πικρῶς καυχῶμαι. 17 Ὁ λαλῶ, ἔλαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν τῇ αὐτῇ τῇ ὑποτάσει τῇ καυχώσεως. 18 Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὸ σῶμα, κατὰ καυχώσονται. 19 Ἡδὴ γὰρ ἀνέχεσθε τὸ ἀφρόνων, φρόνιμοι οἶτες. 20 Ἀνέχεσθε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατε-αἵει, εἰ τις λαμβάνει, εἰ τις ἐπαίρεται,

from being burdensome unto you, and so will I keep my self.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knows.

12 But what I do, that I will do, that I may cut off occasion from them who desire occasion, that wherein they glory, they may be found even as we.

13 For such are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ.

14 And no marvel; for Satan himself is transform'd into an Angel of light.

15 Therefore it is no great thing, if his Ministers also be transform'd as the Ministers of Righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a Fool; if otherwise, yet as a Fool receive me, that I may boast my self a little.

17 That which I speak, I speak it not after the Lord, but as it were Foolishly in this confidence of boasting.

18 Seeing that many *boast after the flesh, I will boast also.

19 For ye suffer Fools gladly, seeing ye *your selves* are wise.

20 For ye suffer if a man brings you into bondage, if a man devour you, if a man take of you, if a man exalt himself,

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my self from being burdensome unto you, and so will I keep my self.
 10 As the Truth of Christ is in me, No man shall stop me of this Boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knows *that I love you, and therefore that this is not the Reason.*
 12 But what I do, that I will *continue to do*, that I may cut off occasion of Boasting from them who desire occasion, that wherein they glory, viz. in their not Demanding a Maintenance for their Preaching, they may be found even as We, i. e. to do no more, or indeed not so much as We.

13 For such are False Apostles, deceitful Workers in the Gospel, transforming themselves into, i. e. counterfeiting the Shape and Outside of the Apostles of Christ. 14 And no marvel; for Satan himself is sometimes transform'd into an Angel of Light. 15 Therefore it is no great or strange thing, if his Ministers also be transform'd, i. e. so disguise themselves as to appear as the Ministers of Righteousness or the Gospel; Whose End shall be according to their Works.

16 I say again, Let no man think me a Fool for speaking so much of my self; if otherwise it be a Folly in me, yet as a Fool receive or bear with me, that I as well as others may boast my self a little.

17 That which I now speak, I speak it not after the Lord, i. e. either as if Boasting was allow'd of by the Gospel, (where there is no such necessary Occasion for it as I am at present under,) or by the special Command of Christ, but as it were Foolishly, i. e. as what carries in it an Air of Folly, and would be such, were I not under a necessity to speak so in my own justification, and in answer to this confidence or confident manner of Boasting us'd by others. 18 Seeing that Many, i. e. my Opposers boast after the Flesh, i. e. in their Circumcision or Extraction, I will boast also thereof. 19 For ye suffer Fools gladly, seeing ye yourselves are Wise. 20 For ye suffer if a man brings you into (s) Bondage, i. e. use you like his Bondsmen and domineer over you; if a man devour or make a prey of you; if a man take or extorts Presents from you; if a man exalt or carry himself High among you; if a man smite you

V.
A Character of
False Apostles.

VI.
St Paul go's on
in his own Justification, and Reflection on the
False Apostles.

A N N O T A T I O N S.

V. 10. † So it is read, not only in several MSS. but also in Chrysostom, Theodor, and Oecumenius; and Vulg. Syr. Versions. It is not to be doubted but *εφευρισται* is an Erratum for *φεισισται*.

(s) Hereby may and is by some understood the Bondage to the observance of the Jewish Rites.

(s) It

TEXT.

TRANSLATION.

εἰ τις ὑμᾶς εἰς πρόσωπον δέρῃ. 21 Κα-
τὰ ἀπμίαν λέγω, ὡς ὅτι ἡμεῖς ἠδε-
νῆσαμεν· οὐ ὧ δ' ἂν τις πολμᾷ, (ἐν
ἀφροσύνῃ λέγω,) πολμῶ καὶ γὰρ.
22 Εβραῖοί εἰσι; καὶ γὰρ Ἰσραηλι-
ταί εἰσι; καὶ γὰρ σπέρμα Ἀβραάμ
εἰσι; καὶ γὰρ 23 Ἀράκοι Χεισοῦ
εἰσι; (ὡς ἀφροσύνην λαλῶ) ὥτε
ἐγὼ ἐν κόποις περισσοτέρως, ἐν πλη-
γαῖς ὑπερβαλλόντως, ἐν φυλακαῖς
περισσοτέρως, ἐν θανάτοις πολλάκις.
24 Ὑπὸ Ἰουδαίων πεντάκις πωραχ-
κόντα ὡς μία ἐλάβον. 25 Τρίς
ἐρραβδίασθην, ἅπαξ ἐλιθάσθην, τρίς
ἐναυάγησα, νυχθήμεροι ἐν τῷ βοτῷ
πεποίηχα. 26 Οδοποιαῖς πολλα-
κίς, κινδύοις ποταμῶν, κινδύοις
ληστῶν, κινδύοις ἐκ γένους, κινδύ-
οις ἐξ ἐθνῶν, κινδύοις ἐν πόλει,
κινδύοις ἐν ἐρημίᾳ, κινδύοις ἐν θα-
λάσσῃ, κινδύοις ἐν ψευδαδέλφοις.
27 ἐν κόπῳ καὶ μοχθῷ, ἐν ἀρυ-
πνίαις πολλάκις, ἐν λιμῷ καὶ δι-
ψῇ, ἐν νηστείαις πολλάκις, ἐν ψυχῇ
καὶ γυμνότητι. 28 Χωρὶς ἤ πρὸς
ἐκτὸς, ἢ ὀπισθοστροφῇ μου ἢ καθ'
ἡμέραν, ἢ μέλεινα πασῶν τῶν ἐκ-
κλησιῶν. 29 Τίς ἀδινῇ, καὶ οὐκ
ἀδινῶ; τίς σκανδαλίζεται, καὶ οὐκ
ἐγὼ πυρῶμαι; 30 Εἰ καυχᾶσθαι θέλω,

if a man smite you on the face.

21 I speak as concerning re-
proach, as tho' we had been
weak: howbeit, whereinfo-
ever any one is bold, (I speak
foolishly) I am bold also.

22 Are they Hebrews? so
am I: are they Israelites? so
am I: are they the Seed of A-
braham? so am I.

23 Are they Ministers of
Christ? (I speak as a Fool) I
am more: in labours more
abundant, in stripes * far ex-
ceeding, in prisons more fre-
quent, in deaths often.

24 Of the Jews five times re-
ceiv'd I forty stripes save one.

25 Thrice was I beaten with
rods, once was I ston'd, thrice
I suffer'd shipwrack, a night
and a day I have been in the
deep.

26 In journeyings often, in
perils of water, in perils of
robbers, in perils by my own
Countrymen, in perils by the
heathen, in perils in the city,
in perils in the wilderness, in
perils in the sea, in perils a-
mong false brethren;

27 In weariness and pain-
fulness, in watchings often, in
hunger and thirst, in fastings
often, in cold and nakedness.

28 Besides * these things
that are without, that which
comes upon me daily, the care
of all the Churches.

29 Who is weak, and I am
not weak? who is offended,
and I burn not?

30 If I must needs glory, I

TEXT.

TRANSLATION.

τὰ τῆς ἀδυναμίας μου καυχέσομαι.

will glory of the things, which concern my infirmities.

31 Ὁ Θεὸς καὶ πατὴρ καὶ Κυεὶς ἡμῶν

31 The God and Father of our Lord Jesus Christ, who is

Ἰησοῦ Χριστοῦ οἰδεῖν, ὁ ὢν εὐλογητὸς

eis

PARAPHRASE.

you on the face, *i. e. use you contumeliously.* 21 I speak as concerning the Reproach that has been cast upon me, as tho' we had been Weak, *i. e. as if I had not as fair Pretences to Power and Profit among you as the False Apostles:* howbeit, wherein soever any one is bold or boasts, (I speak foolishly) I am bold or boast also. 22 Are they Hebrews, *viz. by Language?* so am I: are they Israelites, *truly of the Jewish Nation and bred up in that Religion?* so am I: are they the Seed of Abraham, *and not a Proselyte of a foreign Nation?* so am I: 23 are they Ministers of Christ? (I speak as a Fool in thus Boasting) I am more so: in Labours more abundant than they, in Stripes far exceeding them, in Prisons more frequent, in the very jaws of Death often. 24 Of the Jews five times receiv'd I forty Stripes save one. 25 Thrice was I beaten with Rods, once was I Ston'd, thrice I suffer'd Shipwrack, a night and a day I have been in the Deep or Sea: 26 in Journeyings often, in perils of Water, in perils of Robbers, in perils by my own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Wilderness (1) or Country, in perils in the (or at) Sea, in perils among false Brethren: 27 in Weariness and Painfulness, in Watchings, *i. e. sleepless Nights* often; in Hunger and Thirst, in Faltings often; in Cold and Nakedness: 28 besides these things that are without, I may still add that which comes upon me within daily, *viz. the Care of all the Churches.* 29 Who is a weak Christian, and so in danger thro' Frailty or Ignorance to be misled, and I am not weak, *i. e. feel and suffer not in his Weakness as if it were my Own?* Who is offended or actually misled, and I burn not, *i. e. am not as uneasy by reason of my Concern for him, as if I had a Fire in me?* 30 If I must needs glory, *i. e. speak of my commendable Actions,* I will glory or speak of the things of this nature, which concern my infirmities, *i. e. my sufferings for Christ.* 31 The God and Father of our Lord Jesus Christ, who is blessed for evermore,

ANNOTATIONS.

(1) It seems evident from several places in N. T. that by *ἔρημια*, which is sometimes translated *Wilderness*, sometimes a *Desart place*, is to be understood only the Country in opposition to the City or Town, it being so call'd on account of its Solitariness or Few Inhabitants in respect of the City or Town. And that it is so to be understood in this place, is evident from its being oppos'd expressly to the City.

TEXT.

TRANSLATION.

εἰς τὴν αἰῶνα, ὅτι οὐ ψεύδομαι.
 32 Εἰν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα
 ὁ βασιλέως ἐφύρετό με τὴν Δαμασκηνῶν
 πόλιν, πιάσαι με θέλων. 33 καὶ
 ἀπὸ θυρίδος ἐκ σαργάνῃ ἐκατάβην
 ἀπὸ τοῦ τείχους, καὶ ἐξέφυγον τοῖς
 χεῖρας αὐτοῦ.

Κεφ. ιβ'. Καυχᾶσθαι δὴ ἔσμεν
 φέρει μοι· ἐλεύσομαι γὰρ εἰς ὁπιασίας
 καὶ ἀποκαλύψεις Κυρίου. 2 Οἶδα
 ἄνθρωποι ἐκ χειρὸς τοῦ ἐπὶ τῶν δε-
 χατεσάρων, (εἴτε ἐκ σώματος, οὐκ
 οἶδα· εἴτε ἐκ τοῦ σώματος, οὐκ
 οἶδα· ὁ Θεὸς οἶδεν.) ἀρπαγέντα τὸν
 τοιοῦτον ἕως τρίτης οὐρανοῦ. 3 Καὶ
 οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐκ
 σώματος, εἴτε ἐκ τοῦ σώματος, οὐκ
 οἶδα· ὁ Θεὸς οἶδεν.) 4 ὅτι ἤρ-
 πάμην εἰς τὸν παράδεισον, καὶ ἤκου-
 σεν ἄρρητα ῥήματα, ἃ οὐκ ἔστιν ἀν-
 θρώπῳ λαλῆσαι. 5 Ὑπὲρ τοῦ τοιού-
 του καυχῆσομαι· ὡς δὲ ἐμαυτῷ
 ἔσμεν καυχῆσομαι, εἰ μὴ ἐκ ταῖς ἀδυνα-
 μείαις μου. 6 Εὰν γὰρ θελήσω
 καυχῆσθαι, οὐκ ἔσομαι ἄφρων.
 ἀλήθειαν γὰρ ἔρω. φεῖδομαι δὲ,
 μή τις εἰς ἐμὲ λογίσσεται ὡς ὃς
 βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.
 7 Καὶ τῇ ὑπερβολῇ τοῦ ἀπο-
 καλύψαι ἵνα μὴ ὑπεραίρωμαι,

blest for evermore, knows
 that I ly not.

32 In Damascus the Go-
 vernor under Aretas the King
 kept the City of the Damascens
 with a garison, desirous to ap-
 prehend me :

33 And thro' a window in
 a basket was I let down by the
 wall, and escap'd his hands.

Chap. XII.

It is not expedient for me
 doubtless to glory : * for I will
 come to Visions and Revela-
 tions of the Lord.

2 I knew a man in Christ,
 above fourteen years ago (whe-
 ther in the body,* I know not;
 or whether out of the body, I
 know not; God knows) such
 an one caught up to the third
 heaven.

3 And I knew such a man
 (whether in the body, or out
 of the body, I know not; God
 knows)

4 How that he was caught
 up into paradise, and heard un-
 speakable words, which it is not
 lawful for a man to utter.

5 Of such an one I will glo-
 ry; yet of my self I will not
 glory, but in my infirmities.

6 For tho' I *should have a
 mind to glory, I shall not be a
 fool, for I will say the truth :
 but now I forbear, lest any man
 should think of me, above that
 which he sees me to be, or that
 he hears of me.

7 And lest I should be ex-
 alted above measure thro' the
 abundance of the Revelations,

TEXT.

TRANSLATION.

ἐδόθη μοι σκόλοψ τῇ σαρκί, ἃγγελος Σατᾶν, ἵνα με κολαφίσῃ †.

there was given to me a thorn in the flesh, the messenger of Satan to buffet me.*

8 Ὑπερ

PARAPHRASE.

evermore, knows that I ly not. 32 In Damascus the Governor under Aretas the King kept the City of the Damascens with a garrison, desirous to apprehend me; 33 and thro' a window in a basket was I let down by the wall, and escap'd his hands.

Chap. XII. It is not expedient for me doubtless to glory, *in what I am proceeding to mention next, the said particulars being not Instances of what I have done or suffer'd for Christ, but of God's Goodness and Favour to me; however these Instances may be of great use to be mention'd to you, as tending to prove, not only my Apostleship, but also that I am not a whit behind any other Apostle:* for I will come to speak next of Visions and Revelations *vouchsaf'd me* of the Lord. 2 I knew a man in Christ, *i. e. a Christian* above fourteen years ago (whether in the Body, I know not; or whether out of the Body *and only in an Ecstasy*, I know not; God knows) such an one caught up unto the third Heaven. 3 And I knew such a man (whether in the Body or out of the Body, I know not, God knows:) 4 how that he was caught up into Paradise, and *there* heard unspeakable words which is not lawful for *or in the power of* a man to utter. 5 Of such an one I will glory; yet of my self I will not glory *expressly or by name*, but in *such instances as shew my infirmities or sufferings*. 6 *And my Unwillingness thus to glory in other matters, is to be ascrib'd only to my own Modesty:* for tho' I should have a mind to glory *therein*, I shall not be a Fool, *as speaking Romantickly of my self:* for I will say the Truth *only*: but now I forbear *to glory in such matters*, lest any man should think of me, above that which he sees me to be, or that he hears of me, *viz. that I am of my self a poor weak Man, attended with many infirmities, but willing to be spent in the service of Christ*. 7 And lest I should be exalted above measure thro' the abundance of the Revelations *vouchsaf'd unto me*, there was given unto me *(tt)* a Thorn in the Flesh, the Messenger of Satan

VII. He proceeds to prove his Apostleship, by the extraordinary Visions and Revelations vouchsaf'd unto him.

ANNOTATIONS.

V. 7. † This clause, ἵνα μὴ ὑπεραίρωμαι, is not again repeated at the end of this verse, in Alex. Clerm. and some other MSS. nor yet in Vulg. or Ethiop. Versions &c. It was likely added at first in the Margin by way of Explanation.

(tt) That by the *Thorn of the Flesh &c.* here mention'd, is in all probability to be understood, some Bodily Disease, Sickness or Infirmary which was Visible and so expos'd St Paul to Contempt; and which was supernatural, or not arising from

TEXT.

TRANSLATION.

8 Ὑπὲρ τούτου τρίς πὺν Κύριον πρὸς
 χάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ 9 Καὶ
 εἶρηκέ μοι. Ἀρκεῖ σοι ἡ χάρις μου·
 ἡ γὰρ δυνάμις μου ἐν ἀδυναμίᾳ πε-
 λειῖται. Ἡδιστα οὖν μᾶλλον χαυχή-
 σομαι ἐν ταῖς ἀδυναμίαις μου, ἵνα ὁπ-
 σκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χρι-
 στοῦ. 10 Διὸ εὐδοκῶν ἐν ἀδυναμίαις,
 ἐν ὕβρει, ἐν ἀνάγκαις, ἐν διωγμοῖς,
 ἐν πεινοχαίαις ὑπὲρ Χριστοῦ. ὅταν γὰρ
 ἀδυνατῶ, τότε δυνατός εἰμι. 11 Γέ-
 γωνα ἄφρων, † ὑμεῖς με ἠναγκάσατε·
 ἐγὼ δ' ὥφειλον ὑφ' ὑμῶν συγίστασθαι·
 ὅθεν γὰρ ὑπέρησα τῶν ὑπὲρ λίαν Ἀπο-
 στόλων, εἰ καὶ ὅθεν εἰμι.

12 Τὰ μὲν σημεῖα τοῦ Ἀποστόλου
 κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομο-
 νῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμεσι.
 13 Τί γὰρ ὅστις ὁ ἡγήθητε ὑπὲρ τοῖς
 λοιπὰς ἐκκλησίαις, εἰ μὴ ὅτι αὐτὸς
 ἐγὼ ἔκατενάρχησα ὑμῶν; κατείστα-
 σθέ μοι πλὴν ἀδικίαν ταύτην.

14 Ἰδού, τρίτον † τὸ ἐτοίμως ἔχω
 ἐλθεῖν πρὸς ὑμᾶς, καὶ ἔκατενάρχησω
 ὑμῶν· καὶ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς.
 καὶ γὰρ ὁφείλει τὰ τέκνα τοῖς γονεῦσι θη-
 σαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.
 15 Ἐγὼ δὲ ἡδιστα δαπανήσω, καὶ ἐκδαπα-
 νηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ
 ὀφισσώτερος ὑμᾶς ἀγαπῶν, ἥ τιον ἀγα-

8 * Concerning this thing I
 befought the Lord thrice, that
 it might depart from me.

9 And he said unto me, My
 Grace is sufficient for thee : for
 my strength is made perfect in
 weakness. Most gladly there-
 fore will I rather glory in my
 infirmities, that the power of
 Christ may rest upon me.

10 Therefore I take plea-
 sure in infirmities, in reproach-
 es, in necessities, in persecu-
 tions, in distresses for Christ's
 sake : for when I am weak, then
 am I strong.

11 I am become * a Fool, ye
 have compell'd me : for I ought
 to have been commended of
 you : for in nothing am I be-
 hind the very chiefest Apostles,
 tho' I be nothing.

12 Truly the Signs of an
 Apostle were wrought among
 you in all patience, in signs,
 and wonders, & mighty deeds.

13 For what is it wherein ye
 are inferiour to other Churches,
 except it be that I my self was
 not burdensom to you? for-
 give me this wrong.

14 Behold the third time I
 am ready to come to you, and
 I will not be burdensom to
 you : for I seek not yours, but
 you : for the Children ought
 not to lay up for the Parents,
 but the Parents for the Chil-
 dren.

15 And I will very gladly
 spend and be spent for you ;
 tho' the more abundant I love
 you, the less I be lov'd.

TEXT.

TRANSLATION.

πῶμα. 16 Εγω δὲ, ἐγὼ οὐ κα-
τεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων
πομποῦργον, δόλω ὑμᾶς ἔλαβον.

16 But be it so, I did not
burden you: nevertheless, be-
ing crafty, I caught you with
guile.

17 Μή

PARAPHRASE.

Satan to buffet me. 8 Concerning this I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My Grace is sufficient for thee: for my Strength is made perfect, *i. e. is seen the more perfectly in thy Weakness*. Most gladly therefore will I rather glory in *things that shew my Infirmities*, that the Power of Christ may the *more visibly be seen* to rest upon me. 10 Therefore I take pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake: for when I, *look'd upon in my Outer state*, am Weak, then am I strong by the Power of Christ *resting upon me*. 11 I am become *as it were a Fool in thus glorying*: but ye have compell'd me thereto: for *I have been compell'd to speak these things in my own Commendation in order to vindicate my self*, whereas I ought to have been commended of you: for in nothing am I behind the very Chiefest Apostles, tho' I be *of my self* nothing.

12 Truly the Signs of *my being* an Apostle were wrought among you *by me* in all Patience or Submission to the Difficulties I there met with, in Signs, and Wonders, and mighty Deeds *perform'd by me*. 13 For what is it wherein ye are inferiour to other Churches, except it be that I my self was not burdensom to you? forgive me this wrong *done to you*.

14 Behold, *this is* the third time *that* I am ready to come to you, and I will not be burdensom unto you; for I seek not yours, but you: for the Children ought not to lay up for the Parents, but the Parents for the Children. 15 And I will very gladly spend *whatever I have in my Possession or Power*, and be spent *my self* for you, tho' the more abundant I love you, the less I *should happen to be lov'd by you*. 16 But be it so, *that* I did not burden you *my self*: nevertheless *it may be suggested by some, that* being crafty even in *this*, I caught you with guile, *i. e. by*

VIII.

He further proves his Apostleship, by the Miracles he did, and the supernatural Gifts bestow'd on them by his Ministry.

IX.

He farther justifies himself by his past Disinterestedness, and his continued Kind Intentions to them.

ANNOTATIONS.

from a Natural Cause, but inflicted on him (with God's Permission) by Satan, is largely made out in a Discourse on this Text by the late Learned Bp Bull, which Discourse is lately publish'd in Vol. I. of the said Bishop's English Tracts.

V. 11. † Καυχώμενος is not read in Alex. Clerm. and some other MSS. nor yet in Vulg. and Ethiop. Versions. it is not unlikely that it was added at first in the margin of some Copy by way of Explication, and so crept into the Text.

V. 14. † So it is read in Alex. Clerm. and several other MSS. as also in Vulg. Arab. and Ethiop. Versions; and in Chrysostom &c.

(u) It

TEXT.

TRANSLATION.

17 Μή πινὰ ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτῶν ἐπλεονέκτησα ὑμᾶς;

18 Παρεχάλεσα Τίτον, καὶ συναπέσειλα τὸν ἀδελφόν· μή τι ἐπλεονέκησεν ὑμᾶς Τίτος; ἢ τῷ αὐτῷ πνεύματι θεωρησάμενοι; ἢ τοῖς αὐτοῖς ἴχνεσι; 19 Πάλιν, δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τῷ Θεῷ ὡς Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπῶντες, ὑπὸ τῷ ὕμῳ οἰκοδομῆς. 20 Φοβῶμαι γάρ, μή πως ἐλθὼν εἶχ' οἷος θέλω, εὐρὼ ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν οἷον ἢ θέλετε· μή πως ἔρεις, ζῆλοι, θυμοί, ἐριφύαι, καταλαλῆαι, ψιφυσισμοί, φουσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ πειθήσω πολλὰς τῆς ὁρημαρτηκότων, καὶ μὴ μετανοησάντων ὅτι τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἢ ἑώρασαν.

Κεφ. ιγ'. Τρίτον οὕτω ἐρχομαι πρὸς ὑμᾶς. ὅτι τόμαί (τ) δύο μαρτύρων καὶ τριῶν σταθίσεται πᾶν ῥῆμα. 2 Προείρηκα καὶ προέλεγω, ὡς παρὼν, τὸ δεῦτερον, καὶ ἀπὸν νῦν γράφω τοῖς θεωρημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, ἢ φείσομαι· 3 ἐπεὶ δοκιμῶ ζητεῖτε τῷ ἐν

17 Did I make a gain of you, by any of them whom I sent unto you.

18 I desir'd Titus, and with him I sent the Brother: did Titus make a gain of you? walk'd we not in the same Spirit? walk'd we not in the same steps?

19 Again, think you that we excuse our selves unto you? we speak before God in Christ: but we do all things, Beloved, for your edifying.

20 For I fear, lest when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, * animosities, strifes, backbitings, whisperings, swellings, tumults:

21 And lest when I come again, my God will humble me among you, and that I shall bewail many who have * formerly sinn'd, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

Chap. XIII.

This is the third time I am coming to you: in the mouth of two or three witnesses shall every word be establish'd.

2 I told you before, and foretell you as if I were present the second time, and being absent now I write to them who have formerly sinn'd, and to all other, that if I come again, I will not spare:

3 Since ye seek a proof of

ἐμοί

P A R A P H R A S E.

i. e. by that trick got the more from you by others. 17 In answer where-
to I ask, Did I make a gain of you, by Any of them I sent unto you?
18 I desir'd Titus to go to you, and with him I sent the Brother which
you know then came with him to you: Did Titus make a gain of you?
Walk'd we not in the same Spirit? Walk'd we not in the same steps?
i. e. they as well as I receiv'd nothing from you. 19 Again, think you,
that by my mentioning my sending Titus to you, we go about to excuse
our selves unto you for not coming in person? We speak before God in
Christ, *i. e. in the presence of God, and as a Christian, there is no such*
thing: but we do all things, Beloved, for your Edifying; and there is
no need of my excusing my not Coming to you sooner. 20 For I fear,
lest when I come, I shall not find you such as I would, and that I shall
be found unto you Such as ye would not: I fear lest there be among
you still remaining Debates, Envyings, Animosities, Strifes, Backbitings,
Whisperings, Swellings of Mind, Tumults: 21 And I fear lest when
I come again, my God will humble me among you, *i. e. God will permit*
things so to fall out by the instigation of the False Teachers, that I shall
find cause among you to be griev'd and afflicted, and that I shall find
cause to bewail Many who have formerly sinn'd, and have not yet re-
pent of the Uncleanneſs, and Fornication, and Lasciviousneſs, which
they have committed.

Chap. XIII. To return to what I begun to say before (Chap. 12. 14) but was diverted by other incidental particulars, that have occur'd to me: This is the third time I am coming to you. And according to our (u) Saviour's Rule, viz. In the mouth of Two or Three Witnesses shall every word be establish'd, have I proceeded, endeavouring by fair means first to reclaim you, before I come to the last Extremity. 2 I told you before in my former Epistle, and foretell you in this, where I speak to you as if I were present, the Second time; and being not actually present but absent, now I write to them who have formerly sinn'd, and to all other, that if I come again, I will not spare. These Two Epistles are as my Witnesses according to the foremention'd Rule of our Saviour: and therefore when I come again, I shall not spare you: 3 since ye seek a proof

X.

He foretells them, how he intended to deal with them, when he comes; and assures them, that however they question it, he shall be able, by miracles, to give Proofs of his Commission and Authority from Christ.

A N N O T A T I O N S.

(u) It seems very probable, (as Mr Lock observes) that these words are here cited by St Paul, rather as a Precept given by our Saviour Matt. 18. 16. than as a Precept of the Mosaical Law, Dent. 17. 6. See Mr Lock on the place.

(w) St Paul

TEXT.

TRANSLATION.

ἐμοὶ λαλῶντι ὁ Χριστὸς, ὃς εἰς ὑμᾶς
οὐκ ἀδυνατεῖ, ἀλλὰ δυνατὸς ἐν ὑμῖν.
4 Καὶ γὰρ εἰ ἐσταυρώθη ἕξ ἀσθενείας,
ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ. καὶ
γὰρ ἡμεῖς ἀδυνάμει ἐν αὐτῷ, ἀλ-
λὰ ζήτομεθα σὺν αὐτῷ ἐκ δυνά-
μεως Θεοῦ εἰς ὑμᾶς. 5 Ἐαυτοὺς
πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυ-
τοὺς δοκιμάζετε. ἢ οὐκ ὁππινώσκετε
ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν
ἐστιν, εἰ μὴ πὶ ἀδόκιμοί ἐστε; 6 Ελ-
πίσω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ
ἐσμέν ἀδόκιμοι. 7 Εὐχόμεθα δὲ τοῦ
Θεοῦ μὴ ποιῆσαι ὑμᾶς κακὸν μη-
δέν· οὐχ ἵνα ἡμεῖς δοκιμοὶ φανε-
ρῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇ-
τε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.
8 Οὐ γὰρ διωμάμεθα πὶ κατὰ τῆς
ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.
9 Χαίρομεν γάρ, ὅταν ἡμεῖς ἀδυνα-
τῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔητε. τῷτο
δὲ καὶ εὐχόμεθα, τίς ὑμῶν κατάρ-
ποι. 10 Διὰ τῷτο ταῦτα ἀπὸν
χράφω, ἵνα παρὼν μὴ ἀποτόμως χε-
ρῶμαι, κατὰ τίς ἐξουσίαν τὴν ἑδωκέ-
μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ ἔκ
εἰς κατάρρεσιν.

11 Λοιπὸν, ἀδελφοί, χαίρε-
τε, καθαρπίζετε, ὡς ἀκαλεῖσθε, τὸ

Christ speaking in me, who to-
ward you is not weak, but is
mighty in you.

4 For tho' he was crucified
in weakness, yet he liveth by
the power of God: for we also
are weak in him, but we shall
live with him by the power of
God toward you.

5 Examine your selves, whe-
ther ye be in the faith; prove
your own selves: know ye not
your own selves, how that
Jesus Christ is in you, except
ye be *destitute of Proofs?

6 But I trust that ye shall
know that we are not *desti-
tute of Proofs.

7 Now I pray to God that
ye do no Evil; not that we
should appear *having Proofs;
but that ye should do that
which is honest, tho' we be as
*destitute of Proofs.

8 For we can do nothing
against the truth, but for the
truth.

9 For we are glad, when
we are weak, & ye are strong;
and this also we wish, even
your Perfection.

10 Therefore I write these
things being absent, lest being
present I should use sharp-
ness, according to the power
which the Lord has given me,
to edification and not to de-
struction.

11 Finally, Brethren, fare-
well: be perfectly knit toge-
ther, be of good comfort, be of
aὐτὸ

P A R A P H R A S E.

a Proof of Christ speaking in me, who toward you is not weak, but is mighty in and among you, by the many Graces and miraculous Gifts vouchsaf'd unto you. 4 For tho' he was crucified thro' the Weakness of Human Nature, which he took upon him and wherein he appear'd as Weak, yet he liveth as you may easily discover by the Power of God manifesting it self among you thro' him: for we also are in your apprehensions Weak in him, but we shall appear to live with him by the Power of God exerted toward you, namely as in other respects, so in our Punishing you. 5 Whereas you seek a Proof of Christ's speaking in Me, pray Examine your selves, whether ye be in the Faith, (w) prove your own selves: know ye not as to your own selves by the Gifts of the Spirit vouchsaf'd unto you, how that Jesus Christ is in you, except ye be destitute of these Proofs; and therefore by the same ye might know that Christ speaks in Me, since it was upon my Preaching and your Receiving what I preach'd, that the said Gifts of the Spirit were confer'd upon you. 6 But if ye will not be convinc'd thereof by the foremention'd way, I trust that ye shall be made to know by some other means, viz. by the Penalties I am enabled to inflict on you, that we are (w) not destitute of Proofs that Christ speaks in us. 7 Now I pray to God that ye do no Evil, which may force us to give such Proofs, we desiring not that we should appear by our Power to punish you as having sufficient Proofs of what you require; but rather that you should do that which is honest, tho' we be esteem'd by you as destitute of Proofs. 8 For we can do nothing against the Truth, but for the Truth, i. e. we can't shew this Power of Punishing (which is the Proof of Christ's speaking in Us) upon any of you but Offenders, and so your Punishment be for the advantage of the Gospel. 9 I pray to God, I say, that ye do no Evil: for we are glad when we are Weak, as having no occasion to shew our Power by punishing you; and ye are strong in Faith and Goodness, so as not to be liable to such Punishment being inflicted on you. And this also we wish, even your Perfection. 10 Therefore I write these things being absent, lest being present I should use sharpness, according to the Power which the Lord has given me, to Edification and not to Destruction.

The C O N C L U S I O N.

11 Finally, Brethren, farewell: be perfectly knit together, as one well united, firm, and unjarring Society; be of good Comfort, be of

A N N O T A T I O N S.

(w) St Paul having observ'd v. 3. that the Corinthians did demand *δεικναι* a Proof of Christ's speaking in him, in reference thereto it is evident that he useth the words *δεικνυμεν* and *αδεικνυμι* v. 5, 6; and consequently that *αδεικνυμι* is to be understood in the sense given in the Paraphrase.

TEXT.

TRANSLATION.

αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς
τῆς ἀγάπης καὶ εἰρήνης ἔσται μετ'
ὑμῶν. 12 Ἀσπάζεται ἀλλήλους ἐν
ἀγῶ φιλήματι. 13 Ἀσπάζονται
ὑμᾶς οἱ ἅγιοι πάντες. 14 Ἡ χάρις
τῷ Κυρίῳ Ἰησοῦ Χριστῷ, καὶ ἡ ἀγάπη
τῷ Θεῷ, καὶ ἡ κοινωνία τῷ ἁγίῳ Πνεύ-
ματι μὲν πάντων ὑμῶν. Ἀμήν.

one mind, live in peace; and
the God of love and peace shall
be with you.

12 Salute one another with
an holy kiss.

13 All the Saints salute
you.

14 The Grace of the Lord
Jefus Christ, and the Love of
God, and the Communion of
the Holy Ghoft, be with you
all. Amen.

Πρὸς Κορινθίους δούτερον ἐγράφη
ὑπὸ Φιλίππων τῷ Μακεδονίας,
καὶ Τίτῳ καὶ Λουκᾷ.

The Second Epistle to the
Corinthians was writ from
Philippi a City of Mace-
donia, by Titus and Luke.

P A R A P H R A S E.

one Mind, live in Peace; and the God of Love and Peace shall be with you. 12 Salute one another with an holy Kiss. 13 All the Saints *here* salute you. 14 The Grace of the Lord Jesus Christ, and the Love of God *the Father*, and the Communion or Fellowship, *i. e.* Partaking of the Holy Ghost, be with you all. Amen.

The Second Epistle to the Corinthians was writ from Philippi a City of Macedonia, *and sent to them* by Titus and Luke.

SYNOPSIS.

S Y N O P S I S.

I. The Introduction. Chap. I. 1, 2.

- Proves his Sincerity by several Considerations, viz.
1. Greatness of his Sufferings. *Chap. I. 3 — 14. and Ch. IV. 7. to the end. and Ch. VI. 1—10. and Ch. XI. 24. to the end.*
 2. Appealing to God, and the Effect of his Ministry, and the Miraculous Gifts attending it. *Ch. I. 18—22. and Ch. III. 1—4.*
 3. Great Love and Affection for them. *Ch. II. 8—11. and VI. 11—Ch. VII. and Ch. XII. 14 to the end.*
 4. Desire to Dy, and Knowledge of the Future Judgment. *Ch. V. 1—11.*

II. The Main Design of this Epistle, viz. to vindicate S. Paul's Authority and Dignity, Sincerity and Integrity. In order whereto the Apostle

- Answers Objections against his Sincerity, by acquainting them with the
1. True Reason of his Not coming to them as he intended, and shewing that it proceeded not from Fickleness or Insincerity. *Ch. I. 15—II. 2.*
 2. Reason of Commending himself. *Ch. V. 11—14.*
- Sets forth his Authority and Dignity, viz.
1. Sets forth his Power to punish Offenders. *Ch. X. 1—6.*
 2. Draws a Comparison between Himself and the False Apostles, and shews that there is no just Reason for Preferring them before him. *Ch. X. 7—XI. 6.*
 3. Reflects on the Misbehaviour of the False Apostles, and presents his own laudable Behaviour. *Ch. XI. 16. to the end.*
 4. Proves his Authority and Dignity by the Extraordinary Visions and Revelations vouchsaf'd unto him. *Ch. XII. 1—13.*
- Answers Objections against his Authority, by telling the
1. True Motive of taking no Pay of them. *Ch. XI. 7—13.*
 2. Reason of not yet using his Power to punish, which he will actually do, if they did not amend. *Ch. XIII. 1—10.*

III. Occasional Observation of the Excellency of the Gospel above the Law, in opposition to his Judaizing Opposers. *Ch. III. 6—IV. 6.*

IV. Occasional Exhortation to a Liberal Contribution to the poor Christians in Judea. *Ch. VIII. and IX.*

V. The Conclusion. *Ch. XIII. 11. to the end.*

F I N I S.

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